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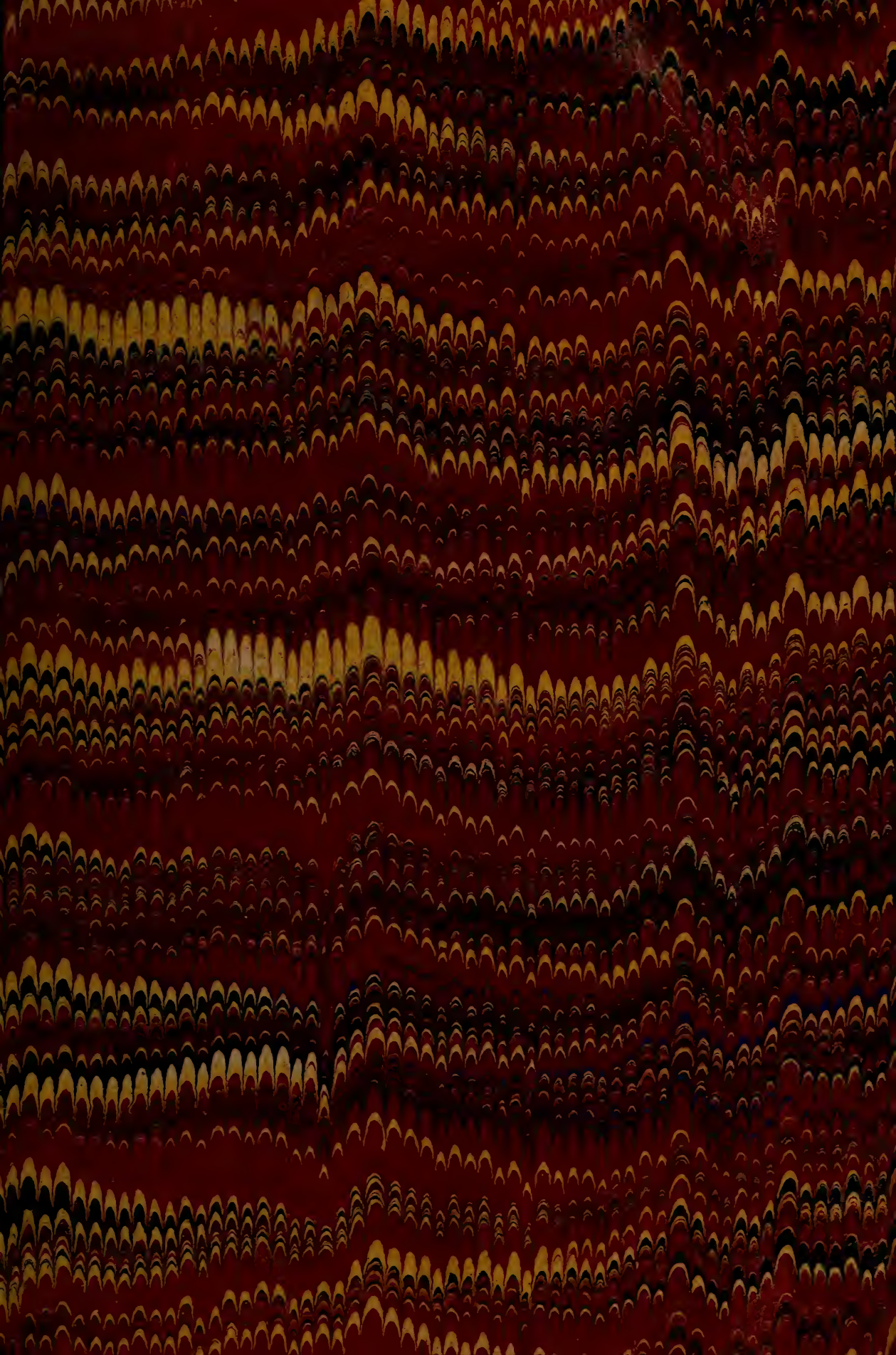

74.

THE

MYSTERIES OF TOBACCO.

BY THE

REV. BENJAMIN I. LANE;

WITH AN

INTRODUCTORY LETTER

ADDRESSED TO THE

HON. JOHN QUINCY ADAMS, LL.D.,

BY THE

REV. SAMUEL HANSON COX, D.D.,

PASTOR OF THE FIRST PRESBYTERIAN CHURCH, BROOKLYN, NEW YORK.

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INSCRIPTION AND INTRODUCTION.

TO THE RIGHT HONORABLE

JOHN QUINCY ADAMS, LL.D.,

THE SENIOR EX-PRESIDENT OF THE UNITED STATES OF AMERICA, AND THE PATRIARCH OF THE WHOLE NATION.

Honored and dear Sir :—

When I consented to comply with the request of my excellent friend, the author of this volume, to write an Introduction to his treatise, it seemed proper to cast it in the epistolary form, and in a familiar way, to inscribe it to some honored name, that might command the homage of the nation. And regarding the highest sense of fitness and propriety, we were not long in the selection. That any well-meant and well-done attempt to benefit mankind, would obtain your favor, we well knew; and that many will read this volume for your sake, who might otherwise omit the duty, we thought more than probable: hence the liberty we take,

with your own consent, to prefix your name to our publication. I call it ours—for no other reason than my obvious connection with it and cordial approbation of it; and certainly not to deprive the Reverend Mr. Lane of his due honors as the author and the producer of a work so learned, eloquent, and worthy, and at the same time so seasonable and so needed in our menaced community. I trust also, Honored Sir, that it will meet your own high approbation; and that before you leave us in your venerable age, you will recommend to your countrymen a full and honest consideration of its contents; nay, a prompt and principled compliance with its luminous and friendly inculcations. The time is coming when your opinions will be quoted with great deference, by the generations that are to come after us, in this great and incomparable republic. You are already regarded by the nation as an honored relic of the olden time, the by-gone age of the Revolution; and when you disappear from the light of the living, as there will be no other specimen of the sort remaining on the stage of time, so, for that reason, as well as for other and nobler ones. will a grateful

and admiring posterity respect all you said, and wrote, and did, for the benefit of our common country, and, indeed, for the good of universal man, with a filial and high esteem—of which we may not now attempt to graduate the altitude or the influence.

The time is coming, as I trust in God, when genuine piety to HIM, will demonstrate its nature by acts, and principles of philanthropy, and when it will be seen that true religion, like true philosophy,

Gives HIM his praise, and forfeits not her own.

There is much pseudo-affection for man abroad in our age, that ought rather to be branded as lycanthropy than philanthropy; since its short-sightedness is so idiotic and unworthy the functions of a rational mind. What is genuine seeks the true interests of man, even at the hazard of displeasing him for a moment.

Whatever may be the success of this work, and we hope in God for much from man, it will be our

solace in any event that we have done right, and endeavored to benefit our fellow-creatures. When the non-descript prodigy of the WOODEN HORSE stood before the open gates of the wondering Trojans, it looked as innocent, and friendly, and desirable, on the whole, to them, as TOBACCO ever does to our Americans. They were deceived by appearances, and the advice of the silly and fashionable Thymœtes was followed, against the unpalatable warnings of Capys and Laocoon. The words of the latter remind us of the faithful appeals of our author; though he, I trust, will not so vainly tell the truth to his countrymen. Let us recall them—

> Et procul; O miseri, quæ tanta insania, cives?
> Creditis avectos hostes? aut ulla putatis
> Dona carere dolis Danaûm? sic notus Ulysses?
> Aut hoc inclusi ligno occultantur Achivi;
> Aut hæc in nostros fabricata est machina muros,
> Inspectura domos, venturaque desuper urbi;
> Aut aliquis latet error; equo ne credite, Teucri.
> Quicquid id est, timeo Danaos et dona ferentes.

Which we thus accommodate—

> What madness this, with thundering voice he cries,
> O citizens, your welfare to despise?

Trust ye the monster is indeed a friend?
Or think these dainties may no poison blend?
Judge ye this gift is all it would appear?
And know ye not the death that slumbers here?
Or foes insidious in this fabric lurk,
Or wanton on their way our doom to work.
A pest contrived to desolate our homes,
And change our cities into pompous tombs.
Or some untold and horrid mischief lies
Deceptive there our dotage to surprise.
Trust not the fallacy! I dread a foe
Much more with smiles of goodness on his brow.
Be safe—be clear—be clean; you'll die full soon
Without the fate disguised in such a boon.

To write against tobacco, with its mysteries and its luxuries, may be an unpromising business. It is easy to refute all our arguments, by saying, It is the fashion; or, Gentlemen do it, and it is genteel." This is often their *instar omnium* in the way of argumentation or replication. Still, we object to such refutation, whoever is its advocate, on grounds of its intrinsical absurdity. First, is the fact certainly so? What oracle has announced it? Second, what is a gentleman? What the criterion of proof? Or, is the subject of the proposition left so elastic and vague on purpose to sophisticate the truth? A Gentleman!

There is probably no other very common word so indefinitely accommodating, as much in vogue with the pretending million, and, on that account, worthless in dialectics, as that of GENTLEMAN. Every country, every sphere of the social state, every clique of upstarts, or sciolists, or pretenders, from kings to beggars, and from saints to scoundrels, and from philosophers to dunces, nay, almost every man and woman in the world, has a modified and varying idea of what is meant by the term, and a criterion of its own sort by which to determine the pretension of any candidate or claimant. What then is a *Gentleman?* Let us inquire, if we dare, impartially.

Its etymology is rather heathenish. It is *gens* in Latin, εθνος in Greek, and in Hebrew a synonyme of more opprobrium. Gentilism is from the same root, and means—Heathenism. A respectable heathen, then, is a gentleman; and many who aspire to the honors of gentility are, too demonstrably, and even obviously, practical and intellectual heathen. If a *gentleman*, then, were a smoker, or a snuffer, or a chewer, it would not

prove much, in the estimate of a Christian or a philosopher, in favor of tobacco. Is it proved—fairly proved, by such a monstrosity?

When Governeur Morris returned from his foreign embassy in Paris, it is said, he was considered the most accomplished illustration of the term among our countrymen. *Factus ad unguem*, a person of polished and consummate behavior, and of truly polite and refined address, he deserved honors for patriotism and intelligence not alone, but for manners also. On occasion of a public dinner given him by some select persons of distinction in Philadelphia, it is stated,* that the Reverend Doctor ——, of the Pusey sympathy, was a guest. This academical personage felt the power of Mr. Morris, and breathed the same atmosphere, not without restraint, in his presence. He was eminently addicted to the smoking mania--which Morris, with elegant consistency, disdained. The Doctor sat

* This anecdote was communicated to me by my excellent and accomplished friend, the scholar and the gentleman, as well as the preacher and the Christian, the late Rev. Matthias Bruen, A.M., of New York. S. H. C.

patient and attentive near him; and through all the well-cooked courses and dainties, he was sparing and abstemious, waiting—for a cigar. All that series of various excellence, preceding his favorite luxury, he valued only as a tolerably tedious turnpike road to the pleasures of fumation. Presently, some fine yellow Spaniards were served—when the Doctor, recovering his spirits, reached prompt and far to secure one, not unobserved by Mr. Morris. The consciously awkward action occasioned a mutual glance, when the following dialogue ensued, to the no small interest of the arrested circle.

Do Gentlemen smoke in France, Mr. Morris?

Gentlemen, Doctor, smoke——no where.

What, Sir? Oh! Pardon—hope I don't offend, Sir.

Oh! no. It takes all sorts to make a world. *Gentleman*, in Paris, means something, Doctor. Smoke, then, if you choose; we have old clothes on. I was not, however, aware of your habit.

The reproof was felt by more than the Doctor. The cigars were not patronized.

And it ought to be immortalized in story, as equally well done, well deserved, and well to be remembered. The classical, theological, feast-haunting, theatre-going, card-playing, Reverend GENTLEMAN, of the apostolical succession, via Rome, was roasted, if not smoked in turn, very unexpectedly, and in a way admonitory to GENTLEMEN. It minished, and almost annihilated him. His dinner of smoke was spoiled; nor did he soon recover from the shock. He was not wont afterward, when fuming and stenching the atmosphere, so often to exclaim in his devotions, through the ascending coils of the fetid vapor—

> For antidote against all care,
> Give me, ye gods, a good cigar.

It is very plain that wherever smokers, or chewers, or snuffers are, and abound, it were well for all proximate persons to "have old clothes on;" since such exposure to a vicious and offensive ptyalism, must defile their garments, even if it did not nau-

seate their refinement. Hence in every rail-car, or steamer "abaft the wheel," GENTLEMEN are "NOT ALLOWED" to smoke; though it has been well observed, that such an inhibition were in terms superfluous—since GENTLEMEN are not the ones that need to be reminded or forbidden. We recommend that their public announcements should rather read—GENTLEMEN NEVER SMOKE, ESPECIALLY IN THE COMPANY OF LADIES OR STRANGERS; AND ALL OTHERS ARE WARNED AGAINST THE NUISANCE AND ITS PENALTIES.

It is thought to be a practice of increasing patronage of late among us, and in all the lower and more vulgar ranks of life especially. Is it because the temperance reform has produced such a reaction, and men, by way of reprisal for the loss of alcohol, are betaking themselves to tobacco? We know not; but of the fact we are too well certified. Even street-smoking, which was once considered too ignoble and execrable a practice for any well-bred man to perpetrate, is becoming as fashionable as almost any other folly of the times—not even the vast bustles, or 'bishops, of strange and

monstrous 'succession'—retrocession—on the other sex, excepted!

And what are the causes of this? Men do not love tobacco by nature. The dirty weed is poisonous and offensive. It revolts the taste of all animals, and produces the most spontaneous opposition and disgust in its contact with the stomach. It is endured and liked only in a way of coercing and perverting nature. But—there are causes; and either singly, or partially, or in aggregate, they are mostly identified with the following:

1. Quackery—pretending the medicinal virtues of tobacco, especially as a specific in certain cases.

2. Idleness, with nothing to do, but smoke and be stupefied.

3. A precocious and absurd aping of manhood in boys, who wish to advertise or anticipate their prospective virility, by enacting the fooleries of men.

4. The insidious power of a tobacco education,

among parents, companions, and neighborhoods, that luxuriate in the practice, at births, marriages, funerals, and all other occasions.

5. Mental vacancy, and the itch for change.

6. The love of excitement.

7. The sleepy oblivion or grateful stupefaction it induces.

8. Recklessness, never thinking properly on the subject; or, acting without reflection or any mature plan, and so gliding imperceptibly into the habit and the slavery of the practice—ignorant of their own damage.

9. False notions of what is genteel, and a willingness to be genteel on terms remarkably cheap and low.

10. Exposures to the weather; when they smoke, or chew, or snuff; as others drink intemperately, because it is so cold—or so warm—or so

wet—or so dry—or else so indescribably threatening, or peculiar, or of no particular character, and therefore they must take—alcohol, or—tobacco!

11. Troubles of life—possibly of conscience.

12. The sway of fashion; who would not be in the fashion?

13. The power of habit; fumo, fumavi, fumabo, is with them the whole story in three words.

14. I can quit it when I will; a deceptive idea or fancy that they can so easily, and at any time —which never comes, voluntarily—their will is so free, reform: the reason why millions never repent of any of their sins, and are never forgiven, they can—SO EASILY!

And if there be any other cause, as possibly there may, I only aver, that, with a few possible exceptions, it is never a good one! It is anything but morally worthy, prudential, wise, and virtuous.

Now, to the question in which way of the three

Modern { SMOKING / CHEWING / SNUFFING } vulgar modes of self-defile-

ment, are we most disagreeable to real gentlemen, true ladies, and genuine philosophers? I answer, it may be difficult and useless to determine. Enough that it is all wrong—that every man is better without it—that its practice is hurtful and injurious, without any real benefit or mark of wisdom in it.

I refer to the volume of Mr. Lane for the proof of these positions, and of others, in this introductory. But I may go farther; and be at least more distinct and emphatic, when giving an inventory or synopsis of the reasons of my own principled and growing aversion—since my vestibule may not be too long for his temple of *mysteries*.

1. It is unnatural, that is, positively contrary to nature, and properly at war with it.

2. It is abusive—certainly the weed, like opium in similar relations, was never given for such ends and purposes of consumption; nor are our senses, and our whole sympathetic bodies, to be so dishonored and abused with innocence or impunity.

3. It is unclean—that is, it is filthy—that is, dirty—that is, very opposite to all elegance, purity, and taste.

4. It is unwholesome—wasting and wearing the organs and sympathies of our animal economy, and precipitating the process of our too speedy dissolution.

5. It is offensive—to refinement, to decency, to good breeding, to nature, to sense, and to propriety.

6. Its appearances and aspects are unattractive, unpromising, and unhappy to all beholders.

7. It is NOT gentlemanly.

8. It is a wanton waste, in respect to its cost!

How much in a year, often increasingly, is the amount of money paid by some persons for this luxury! It is almost incredible—as often its sum is purposely unknown. If all Christians paid as much for evangelical missions, it would soon revolution the world.

9. It tends to intemperance in drinking.

10. Its associations are low and bad, and even immoral.

11. It is shameful and intolerable in a professed minister of Christ.

12. It is not properly congruous with the sanctity and the implications of a Christian profession—as favoring not spirituality, but its opposites, all of them, as sensualism and all that atmosphere of *smoky* obtuseness, to the moral perceptions and instincts of a living and devoted Christian, which is often seen to halo and surround it.

To the minister of Christ—what shall I say?

Your voice is injured, if you snuff. If you chew, only think of the incongruity! If you smoke, your error is not to be concealed. If you are addicted to it in any way, you are degraded, and your odor follows you everywhere. Its offences are many, and they adhere to your persons. Pernoctant nobiscum, peregrinantur, rusticantur—dico aperte, nos, nos, consules desumus.*

Large is the charter of our good Creator—USING THE WORLD AS NOT ABUSING IT. Like Adam in Eden we have the grant of all, with only one exception in the world—GOD FORBIDS ALL ABUSE! It is sin; it is perversion; it is confusion; it is damage; and it is transgression. Now, any thing is abused or endamaged—

1. When not appreciated in its true nature;

2. When not appropriated to its proper end;

3. When taken and applied recklessly, and without asking or thinking about the question of its

* Cicero.

legitimate and proper use, according to the excellent will of God.

Do thyself no harm is a divine mandate, as applicable to each of us, as to the jailer at Philippi, when about to "play the Roman fool" by falling on his own sword. We sin against ourselves, when we sin against God; but here more directly. To drink alcohol as a beverage, is abuse, is self-harm, and often self-murder. On the same principle we condemn TOBACCO AND ITS MYSTERIES, when taken as a luxury. God never gave the weed for such an end! We abuse his gift, we abuse ourselves, we hurt his creatures, we set a bad example, we contravene his own benign and all-wise constitution, in the hateful practice. We oppress nature and pervert its products. How many millions of years of human life in the aggregate has it lost!

Woes love a cluster, says Dr. Young. So do vices. Every sin is social. It knows how to "increase, and multiply, and replenish the earth," with a vengeance! There is no other fecundity known to us,

equaling the self-productiveness of sin. One aberration from propriety, or one false principle or error, may in its train corrupt a world, explode a universe, and astound eternity. All the methods of luxuriating in tobacco tend to social wantonness, with aspects and associations not *of good report.* Many a clergyman has disgusted a congregation, lost a good settlement, and injured the best of causes, by his ignominious indulgences of this sort. Many truly elevated and refined persons object to hearing in the pulpit a notorious man of tobacco—their feelings are so revolted at the thought, and sometimes at the sight, of the nuisance. On the other hand, who does not respect a person who on principle abstains—who can decline an obtrusive and ill-bred challenge to participate—who, with good manners and urbanity, can show on all occasions the requisite courage to keep his own propriety, and without ambiguity or hesitation, say, No, sir! I am no tobacco or snuff taker. And who is not advantaged, in his person, his appearance, his dignity, his health, his morals, and his respectability, by a consistent, and principled, and self-respecting abstinence? When a lordling of great titles once

asked, in London, a distinguished friend of the Temperance Reformation, What good does it? the reply was, The good it does, my Lord, is chronicled, ascertained, reported, and accredited by all who are acquainted with the facts. Will your Lordship be good enough to tell me what evil it does? whom it injures, or makes worse, or reasonably at all offends? What harm is it?

And can any one justly fear that total abstinence from this execrable narcotic, can in any way harm him? Or, can he say as much when he does not abstain? As for excuses, poor is the genius of a man who cannot command one, and every one plausibly his own. Still, we hear them all with diffidence. We know they feel the need of vindicating what they love to do, and what they are not yet ready to forego. We pity the man who puts himself in the predicament to make excuses for such practices. What cannot an ingenious sinner speciously excuse? *The deceitfulness of sin* is at once deeply insidious and shrewdly inventive, and many a tall and ponderous intellect has become its easy and unconscious victim.

What is the fact to the eye of calm and considerate observation? Look at the ways of revelry and voluptuous infatuation in our thronged cities. Look at our theatre-goers, our ball-frequenters, our gambling-house loafers; and mark all the tributary rills of influence that come to a fearful confluence in the great ocean of profligacy and perdition —and say, if the dirty vice of tobacco-mongering, in all its forms, degrees, and stages, of dishonor, is not congenial, powerful, and even essential, in the formidable result, as well as the stealthy process. The genius of tobacco is properly bacchanalian, sensual, and deleterious to all the dignity of man, in low life of savages and boors not only.

In courts and palaces he also reigns,
And in luxurious cities, where the noise
Of riot ascends above their loftiest towers,
And injury and outrage; and when night
Darkens the streets, then wander forth the sons
Of Belial, flown with insolence and wine.

* * * * * * * *

Tobacco's curling fumes, or covert quid,
Or pungent dust, assists them in their course,

Congenial with ebriety and noise,
The prompter of profaneness, folly, crime.*

Our last appeal is to the ladies—to real ladies. Tell me, ye educated and elegant fair ones, whose sense is too genuine for affectation, and too much your own for servility to the oracles of folly and fashion, tell me, if the lords of your preference are the steeped and pickled fumigators, salivators, ruminators, sternutators or olfactors, that patronize the weed, and carry with them its atmosphere and its elements and its insignia into your drawing-rooms, your coaches, and your presence, on all practicable occasions? I should like to plead the cause before a jury of a thousand ladies—but they should be all initiated madams, married ladies, willing to try the cause, and true deliverance make, according to evidence. In such circumstances, their verdict would be sure and final. Their award would be, "GUILTY, especially if there was any hope of hanging, or drowning, or burning, the dirty prisoner—Tobacco."

Men are weak enough physically, they are suf-

* The last four lines are *not* from Milton.

ficiently vulnerable and sufficiently mortal, they are transient and fleeting and vanishing like vapor in their life; and why not abstain from all the causes which debilitate the body, enervate the faculties, and accelerate the catastrophe of death? This abstinence is the dictate equally of philosophy and duty. But—I have said enough; too much, possibly, for one who only intends to call the reader to a banquet of truth prepared by our author, with the conviction, that duly relished and digested, it will aid mightily the health of the community. Oh! that it might exorcise the dirty demon from the body of our nation! It is needed everywhere, in colleges and halls, in Congress, and all our places of State legislation, in schools and shops, in houses of domestic interests, in forums and in pulpits, and wherever there are men who are willing to do right, who desire to be wise and happy, long-lived and honored at last in their exit from this crazy and wonderful world.

We must here add a word of solemn protest and reprehension—respecting CHURCHES. Men are not wont there indeed to smoke—but how lamen-

tably often do they CHEW, SNUFF, and SPIT*, to the grand annoyance of all the cleanly, and all the devout, who have to witness the shameful profanation! These abominations, we are credibly assured, are observed—not frequently, yet sometimes—even at the communion table!! Here indeed it becomes horrible, and worthy of the disciplinary animadversion of ecclesiastical authority! I must abhor it and pronounce it plainly impious. An indulgence so filthy, so indolent, so reckless and irreverent, in the very house and the holy presence of God! may it NEVER be repeated, if it ever was perpetrated! Let a man think—have a little forecast—look ahead—and remember how sinful it is towards Him, who says, YE SHALL KEEP MY SABBATHS AND REVERENCE MY SANCTUARY; I AM JEHOVAH. LET ALL THINGS BE DONE DECENTLY, *and in order.*

In some churches the Trustees have taken the nuisance in hand, and with the sword of Cæsar,

* Some chewers seem to need a spittoon in their pew not only, but two or three of them, large ones, with a pew to themselves twenty feet from any decent person.

have formally vetoed the practice in their domain, and even made a public monument of their decree in the vestibule of the sanctuary, in these or similar words: THE TRUSTEES POSITIVELY FORBID THE USE OF TOBACCO, WITH ITS FILTHY RESULTS, IN THIS SANCTUARY OF GOD, AND ESPECIALLY DURING DIVINE SERVICE, UNDER PENALTY OF THE LAW. And many a worthy officer of a congregation, whose usefulness is more felt than seen, we mean the unappreciated sexton, has reason to sound a trump of accusation against a set of GENTLEMEN, well known to him, whose filthy salivations so mark and desecrate the sacred places of the sanctuary, as to offend him especially, whose labors are execrably enhanced as the result! And should he publish the names of these GENTLEMEN——*sat sapienti, non stulto! sed—compressis venis, pituitae impetum cohibe.*

We extract the following from a late daily newspaper, showing that we are not alone in our denunciations.

Some of our cotemporaries are "out in no mea-

sured terms against *street-smoking* in New York. We learn that the Native American candidates for the next councils are to be pledged to abate, among many others, this crying nuisance." * * *

"We need another most powerful Temperance reformation against that filthy weed, tobacco. Its effect taken at the nose or the mouth is always intoxicating, and it is also the mother of intemperate drinking. Ladies! Clergymen!! Moralists!!! get up an influence against it! See what a robber it is!

"In the year 1843 the people of Great Britain and Ireland expended more than $40,000,000 for tobacco alone. A contemporary says: If the weed had been worked into pigtail, rather more than an inch thick, it would have formed a line nearly 100,000 miles long, enough to go nearly five times round the world. Whew!

"Messrs. Schaer & Kustur, merchants of Baltimore, shipped a few days ago, by the ship Henry Shelton which sailed for St. Petersburg, seven hun-

dred hhds. of tobacco, valued at $100,000. This is the first entire cargo of tobacco ever shipped from the United States to Russia."

And now, honored sir, in what remains of this document, if I am more personal I shall not be less deferential; assured also that your characteristic magnanimity will liberally and well appreciate what I freely write—and even if there should be a lugged-in classical recreation, one or two, our readers I hope, but especially yourself, will regard it with no disfavor: Quæ de causa, pro mea consuetudine, beviter et simpliciter dixi, judices, ea confido probata esse omnibus; quæ non fori, neque judiciali [seu clerica] consuetudine, et de hominis ingenio [perverso] et communiter de ipsius studio [trupissimo] locutus sum, ea, judices, a vobis spero esse in bonam partem accepta; ab eo, qui judicium exercet, certe scio.

But, sir, with your letter granting consent to this present use of your name, we have all been so gratified, that I shall make no scruple of not withholding it from the public. It shall be transcribed

and inserted in this Introduction—and I wish I could show to all men the original! The chirography of the writer, now, I think, in his 79th year, is a commentary and a eulogium on those habits of *temperance in all things*, of which he is such a rare and impressive example. The envelope, for the sake of the autograph, has been begged away from me by a friend, to whom I reluctantly resigned it—mainly on account of the seal, with its beautiful device and motto, of which I must tell the reader and so preserve the memory. An acorn, decorated with two oak leaves; neither guardant, nor rampant, nor couchant; but simply extant and verdant; surmounted with the circular motto, ALTERI SECULO. This I view as very happy; as showing a republican independence of all the beggarly barbarism of heraldic symbols and inscriptions, so often badly usurped, and imitated, and perpetuated in our own free country, whose affinities and honors are neither feudal nor monarchical, but properly of another and a higher character. It also shows modesty, forecast, the estimate of posterity anticipated, and an original wisdom of sentiment worthy alike of the philosopher,

the republican, and the man—meaning, FOR A FUTURE AGE, OR ANOTHER AGE; the acorn fairly prospective of the noble oak it makes in other days; though humble now, and unobtrusive, and unseen, yet to become the tall monarch of the wood, beneath whose giant branches and frequent foliage, protection and refreshment may be yielded grateful to many a weary traveller in other days and years. How worthy were such sentiment of our statesmen, our patriots, and our countrymen! especially if, with revelation's light, far-sighted, and by faith, their estimates were amplified and crowned with the hope of heaven, and their ALTERI SECULO justly construed to mean, HEREAFTER, IN ETERNITY, IS MY REWARD.

THE LETTER.

Quincy, Massachusetts, 19 *Aug.* 1845.

DEAR SIR,—

I have received your letter of the 13th instant, and shall deem myself honored by the inscription

to me of your introduction to the proposed publication of the Reverend B. J. Lane's work on TOBACCO AND ITS MYSTERIES. In my early youth I was addicted to the use of tobacco in two of its mysteries, smoking and chewing. I was warned by a medical friend of the pernicious operation of this habit upon the stomach and the nerves; and the advice of the physician was fortified by the results of my own experience. More than thirty years have passed away since I deliberately renounced the use of tobacco in all its forms; and although the resolution was not carried into execution without a struggle of vitiated nature, I never yielded to its impulses; and in the space of three or four months of self-denial, they lost their stimulating power, and I have never since felt it as a privation.

I have often wished that every individual of the human race afflicted with this artificial passion, could prevail upon himself to try but for three months the experiment which I have made! sure that it would turn every acre of tobacco-land into a

wheat-field, and add five years of longevity to the average of human life.

I am, with great respect, Dear Sir,
Your friend and Christian brother,
JOHN QUINCY ADAMS.

Reverend Samuel H. Cox, D.D. Brooklyn, N. Y.

For this letter, Mr. Adams, I thank you with all my heart, not only as an individual, but on behalf of the country, posterity, and the human race. In such feats as these, the statesman, and the patriot, and the philanthropist, are identified, making an unostentatious, but most useful EXEGI MONUMENTUM ÆRE PERENNIUS, which shades and dishonors the proud pretensions of the warrior, the demagogue, and the hero, of battles, victories, and envied applause. I consider it the fitting index, epitome, and eulogium too, of Mr. Lane's popular and useful work, now forthcoming, "harnessed in order serviceable," and intending a grand reform in the usages of our American society. I view it as a gem for the nation, that will not fail to be extensively appreciated, widely beneficent, and frequently quoted, especially by the wise, ALTERI SECULO,

as an oracle, *plurimum in parvo*, against this insidious and hypocritical ravager, this dirty depredator, on the interests and the hopes of improved society in our noble Republic. And as to health, you have touched the very point! the stomach and the nerves are its proximate victims. The stomach, that wondrous laboratory of all the pabulum of life, that central, and primary, and all-controlling organ of our wonderfully compounded being in this world, first "gives signs of wo;" and then the nerves, the glands with their secretions, the muscles and functions of the entire system, respond to the shock, and reel under its deleterious power; according to that grand apothegm of the medical schools, so worthy and so true, *ventriculo languido omnia languent;* when the stomach is disordered, the total system droops in sympathetic weakness. Yes! the mind included—and I believe that, when tobacco makes the morbid languor, the moral powers are debilitated, their sense blunted, the very conscience injured and corrosive, as the consequence.

I rejoice, Mr. Adams, that you are now set IN ALTO RELIEVO before the world, as a witness, and

an example, and a protester, against this treacherous damager; while the mild and hortatory manner of the national patriarch, is too paternal and too potential to receive anything less than universal approbation, from the intelligent and the good of our countrymen. It will, however, be quoted on the other side of the Atlantic, and the exemplary protestation of the old man eloquent, the ex-President of the United States, will be remembered and felt, in the argumentation of millions, who never heard of King James' COUNTERBLAST AGAINST TOBACCO, and who, had they read it through, would still prefer the wisdom of the republican sage to that of the pedantic and prerogative-affecting monarch.

But, I must ask pardon of the reader for the longitude, if not the latitude, of these strictures, and bidding farewell to yourself, Mr. Adams, with my reiterated thanks for your letter, I devoutly pray that this publication may be made a blessing to our beloved country, to the civilized and the savage world; and that you, honored and dear sir, may experience the large and genuine influ-

ences of the grace of God; and, through the accomplished and eternal mediation of ONE, the Son of God and the Son of man, whom all saints apprehend and trust as their ineffably glorious Redeemer and inheritance, that you may be well prepared for that great change sublime, which death will soon realize to the best, and prove at last and for ever the vision, the fruition, and the perfection, of the divine glory, with all the saved, in the presence of *God Almighty and the Lamb!*

I commend you and myself, with all we love and value, to his incomparable favor, *looking for the mercy of our Lord Jesus Christ unto eternal life;* and am, honored and dear sir, with distinguished consideration,

Your friend and servant for Jesus' sake,

SAMUEL H. COX.

Brooklyn, N. Y. Aug. 25, 1845.

THE MYSTERIES OF TOBACCO.

THERE is a hazard in placing one's self in opposition to the current of prevailing and long-established habits. The cry of *ultraism*, or the frown of indignation from the circles of pleasure and fashion, or the curled lip of those who love to *puff* and be *puffed*, has made many a daring spirit quail, and remain, at least silent, when they could not approve. In the present instance our only hope of getting good is in that of doing it, and this hope shall nerve us to raise the note of warning and *spare not*.

Were we to appear as the apologist of Tobacco, smiles and blessings would attend us. Garlands of praise from those dreamy beings who sit amid

clouds would be showered on our path. Then how grateful, and how pleasing,

> "To sing the praises of that glorious weed—
> Dear to mankind, whate'er his race, his creed,
> Condition, color, dwelling, or degree!
> From Zembla's snows to parched Arabia's sands,
> Loved by all lips, and common to all hands!
> Hail, sole cosmopolite, tobacco, hail!
> Shag, long-cut, short-cut, pig-tail, quid or roll,
> Dark negro-head, or Orinooka pale,
> In every form congenial to the soul."

Such service would harmonize with the spirit of the times. But smiles and blessings we cannot purchase at such a price. We must not bear false witness to save or condemn either friend or foe. We have too deeply felt the lash of the tyrant to become his eulogist; and we purpose to show you some of the wounds and scars which he is ever inflicting with his whip of scorpions.

The habitual use of tobacco is *one* of the most prevalent evils of the present day; it is one of the most formidable. Few have been the efforts at

reformation, and little success has attended them. The sober light of reason and the scorching fire of invective, have been spent upon this evil practice in vain. In vain has chemistry developed the poisonous quality of the article; in vain has experience taught us that misery, disease, and death follow in its train. The deceptive pleasure of its use, like the charm of a serpent, has held us captive, and none have been fully aware of its nature, until its poisonous fangs have been felt.

The inroads that tobacco makes upon the body and mind often lie concealed. It is a disguised foe. It assumes the airs and tones of a friend, anxious to relieve us, even when it is administering a deadly poison. It is well understood that sickness and death are the portion of poor, fallen, human nature; but do men ever think of looking to the tobacco shop as one of the sources of these ills, when their circle is prematurely invaded? Inquiry is indeed often made as to the cause of such and such a disease, but none ever think of pointing to that social, smiling friend, tobacco. Indeed, he that in secret has hurled the dart is kindly asked to step in and

heal or alleviate the distress. Arsenic appears with a lowering brow, and the compressed lip of madness, and the naked dirk;—it does its work quick, and is known to be an enemy. Not so with tobacco: it has a smiling face, its tread is light, some of its movements pleasing, and though it inflicts more pain and misery than arsenic, it does its work slowly and disguisedly; and hence the food we eat, the water we drink, and the air we breathe, are too often charged with the evils which itself inflicts.

It will be a thankless task; it may be a hapless one, to convince men that the habitual use of tobacco is indeed a *sore evil under the sun.* But we will set ourselves to the work, relying upon your candor to look an enemy in the face; and we promise to

> "Speak of it as it is: nothing extenuate,
> Nor set down aught in malice."

It will be bad enough to say the truth of it. Othello like, it stabs its lovers, and stabs them while reposing in security.

CHAPTER I.

THE NATURE OF TOBACCO.

In prosecuting this subject, we will attend first to the inquiry, What is Tobacco? It is, says the Encyclopedia Americana, "a nauseous and poisonous weed, of an acrid taste and disagreeable odor; in short, whose only properties are deleterious." Dr. Bigelow, in his American Medical Botany, says, "In its external and sensible properties there is no plant which has less to recommend it than the common tobacco; a small quantity taken into the stomach excites violent vomiting, attended with other alarming symptoms."

In an elaborate chemical analysis of Tobacco, published by M. Vauquelin in the *Annales de Chimie*, we have the following results. "The broad-leaved tobacco furnishes from its juices the following constituents. 1. A large quantity of animal mat-

ter, of an albuminous nature. 2. Malate of lime with an excess of acid. 3. Acetic acid. 4. Nitrate and muriate of potash in observable quantities. 5. A red matter soluble in alcohol and water, which swells and boils in the fire, its nature undetermined. 6. Muriate of ammonia. 7. A peculiar acrid, volatile, colorless substance, soluble in water and alcohol, and which appears different from any thing known in the vegetable kingdom. It is this principle which gives to prepared tobacco its peculiar character, and it is perhaps not to be found in any other species of plant. Its medicinal activity is supposed to reside in this volatile portion, which is the essential oil." A more recent analysis we take from Boussingault. "The virtues of tobacco very probably reside in the volatile vegetable alkali, nicotine, which it contains. The analysis of M. Posselt and Kiemann show the leaf of tobacco to be composed as follows: Nicotine 0·07; extractive matter 2·87; gum 1·74; a green resin 0·27; albumen 0·26; gluten 1·05; malic acid 0·51; malate of ammonia 0·12; sulphate of potash 0·05; chloride of potassium 0·06; nitrate and malate of potash 0·21; phosphate of lime 0·17; malate of lime

0·72; silica 0·09; woody matter 4·97; and water 86·84=100·00. During the fermentation of the leaves there is always a formation of ammoniacal salts.

The following are some of the experiments made by Fontana. 1. "I made," says he, "a small incision in a pigeon's leg, and applied to it the oil of tobacco. In two minutes it lost the use of its foot. 2. I repeated this experiment on another pigeon, and the event was exactly the same. 3. I made a small wound in the pectoral muscles of a pigeon and applied the oil to it; in three minutes the animal could no longer support itself on the left foot. 4. This experiment, repeated on another pigeon, resulted in the same way. 5. I introduced into the pectoral muscles of a pigeon a small bit of wool covered with this oil; the pigeon in a few seconds fell insensible. 6. Two other pigeons to whose muscles I applied this oil, vomited several times. 7. Two others with empty stomachs, treated in the same mode, made every effort to vomit."

Koempfer ranks it with the strong vegetable poisons. A thread dipped in the oil of tobacco, and drawn through a wound made by a needle in an animal, killed it in the space of seven minutes. Mr. Brodie found that two drops of the oil applied to the tongue of a cat, with an interval of fifteen minutes occasioned death. A single drop suspended in an ounce of water, and injected into the rectum of a cat, produced death in about five minutes. One drop suspended in an ounce and a half of mucilage, and thrown into the rectum of a dog, produced violent symptoms, and a repetition of the experiment killed him. How then can any man habitually use so noxious a plant without realizing the most serious consequences to his health, and constitution?

Let us now glance at its *medicinal qualities*. It is a most powerful *narcotic*, *emetic*, *cathartic*, and *diuretic*. Its effects as a medicine upon the system, are severe nausea, vomiting, cold sweats, universal tremors, and extreme debility. "Even the physician," says Dr. Alcott, "some of whose medicines are so active that a few grains will

destroy life, at once finds tobacco too powerful for his use; and in those cases where it is most clearly required only makes it a last resort." As an emetic, it is said to exceed all others in its promptness, violence, and permanence of impression. In some instances it has been used with success in expelling other poisons from the stomach on account of the promptness and violence with which it acts. It can be applied as well externally in the form of a poultice to the stomach as internally, and with the same effect. A surgeon in the U. S. army says that the soldiers had an expedient to exempt themselves from duty by wearing a piece of tobacco under each armpit until the most alarming symptoms of illness appeared in the whole system. Dr. Fowler has used it with success in a few cases of dropsy and dysury. But it should be remembered that not one of his cures was effected by the *pipe*, the *quid*, or the *snuff-box*. The forms in which he uniformly ordered it were either infusion, tincture, or pills. Says Dr. Bigelow, "Notwithstanding the common use, and extensive consumption of tobacco in its various forms, it must unquestionably be ranked among narcotic poisons

of the most active class. The great prostration, excessive giddiness, fainting, and violent affections of the alimentary canal, which often attend its internal use, make it proper that so potent a drug should be resorted to by medical men, only in restricted doses, and on occasions of magnitude." The remedy often proves more fatal than the disease. "A medical practitioner," says Paris, "after repeated trials to reduce a strangulated hernia, injected an infusion of tobacco, and shortly after sent the patient in a carriage to the Westminster Hospital for the purpose of undergoing the operation; but the unfortunate man arrived only a few minutes before he expired."

"I knew a woman," says the same learned author, "who applied to the heads of three of her children afflicted with the scald-head, an ointment composed of snuff and butter; but what was her surprise to find them immediately seized with vertigo, violent vomiting, fainting, and convulsions." We once witnessed a case of the same kind with the same results.

Tobacco is, in fact, a violent, absolute poison. A very moderate quantity introduced into the system, —even applying the moistened leaves over the stomach,—has been known very suddenly to extinguish life.

The fact that it is a powerful article of the Materia Medica, and so powerful that the best physicians use it only in extreme cases as a *dernier resort*, and that then, in many instances, it proves fatal, abundantly evidences that it never ought to be used, as a luxury, by men in health. No man in his sober senses would think that because calomel has been successfully used as a medicine, therefore a person might be benefited by taking it daily, when in health. Indeed, ninety-nine hundredths of those who constantly use tobacco, would not risk the consequences of a daily use of opium, and yet the habitual use of tobacco is instrumental in shortening many more lives, and when fairly introduced into the system, proves equally as virulent a poison. The oil of tobacco approaches nearer than any other to that most deadly of all poisons, the prussic acid. The only reason that

every quid and cigar does not produce complete prostration or death is, that nature puts forth her best efforts to resist its influence, and, as if mad at the offence given her, either spits it out, or otherwise ejects it from the system. But the constant application of it from year to year, will, in the course of time, so wear out her energies, that she will sink under the reiterated assaults.

Most persons who have been in the habit of using tobacco can recollect that sometimes, in taking the pipe or quid, they have suddenly felt its influence go over the whole system, like an electric shock,—in a moment they have felt it to the very end of their fingers, as if the nerves, like the strings of a harp, were vibrating upon the surface. The sensation would not be altogether unpleasant, were it not for the apprehension which instantly arises, that nature has received a terrible stroke, and that some fearful result will be the consequence. This is another evidence of the power of tobacco instantly to affect the whole system, and that such assaults cannot continue to be made without serious injury.

Burton, a very popular and learned writer, says, in his work entitled "The Anatomy of Melancholy," and of melancholy it is certainly a most prolific source, "Tobacco," you perceive he speaks satirically, "divine, rare, super-excellent tobacco, which goes far beyond all their panaceas, potable gold, and philosophers' stones, a sovereign remedy to all diseases. A good vomit, I confess, a virtuous herb, if it be well qualified, opportunely taken, and medicinally used; but as it is commonly abused by most men, which take it as tinkers do ale, 'tis a plague, a mischief, a violent purger of goods, lands, health: hellish, devilish, and damned tobacco, the ruin and overthrow of body and soul."

"Tobacco," says the compiler of a Cyclopedia, "contains an oil of a poisonous quality, which is used in some countries to destroy snakes, by putting a little on the tongue; on receiving it the snake is seized with convulsions, coils itself up and dies, and what is very singular, becomes almost as stiff and hard as if it were dried in the sun." Many insects die instantly by having tobacco smoke blowed upon them.

Beck, in his Materia Medica, says, "The essential oil, obtained from tobacco by distillation, is very highly narcotic, so that when introduced into a wound, or injected into the rectum, it occasions instant death." He further remarks as a singularity in relation to the operation of narcotics, that "the infusion of tobacco not only affects the nervous system, but acts powerfully on the heart, causing its contractions to cease, while the essential oil has no such effect." The testimony of the celebrated Cullen, in his Materia Medica, and of Darwin in his Zoonomia, corresponds with that of every other medical writer of eminence, in relation to the poisonous quality, and the deleterious and often fatal influence of the common use of tobacco.

Now supposing a chemical analysis should show that strawberries possess as deleterious properties, and medicinal qualities as powerful, and that physicians with united voice proclaimed them a poison always injurious, and often fatal, who could be persuaded to put them on his table as an article of luxury? What parent would suffer his child to eat them? Laws would be enacted at once, pro-

hibiting the sale of them under severe penalties. Why then is tobacco so generally used, and why are so few efforts made to save the world from its deadly influence? Why? Because of its intoxicating property,—the appetite and habit is so strong that the grave must open to make a man throw away his pipe or his quid. Men are held captive by it, in the same way that they are held captive by alcohol. It does not, so generally, it is true, make men stagger like alcohol, but it as really blinds and deceives. Few of those who use alcohol apprehend any injurious results. And just so it is with those who use tobacco; some of both classes have at times awful convictions that its use is injurious, and will bring them through a wilderness of woes, prematurely to the grave; but the cup in the one case, and the pipe or quid in the other, lulls their fears.

"The common opinion," says Professor (now President) Hitchcock, "that tobacco in some of its forms is serviceable for headaches, weak eyes, purifying the breath, cold and watery stomachs, &c., is mere delusion." In process of time it produces

all these, and numerous other ills. To take tobacco for a cold and watery stomach would be like taking a portion of corrosive sublimate to antidote the corrosions of a dose of arsenic. To take tobacco to purify the breath would be like turning a current of air from a common sewer into our parlors to sweeten them. And as to headache, and weak eyes, we promise the inveterate user of tobacco that as soon as he can get his system delivered from its influence, the aches of his head and the weakness of his eyes will leave him. But some will say, "We have been afflicted with these ills, and tobacco has given us relief." So says the spirit drinker. But we positively know, from personal experience, that all these ills have been produced by tobacco; and a very little knowledge of the nature of the article is sufficient to convince any man that its direct tendency is to produce them, unless it be employed to counteract the influence of other poisons already in the system.

CHAPTER II.

THE INFLUENCE OF TOBACCO UPON THE BODY.

We have in a measure, though quite naturally, anticipated what we propose as a separate topic of discussion. Let us now look directly at its physical effects upon the human system.

Tobacco is an article that ought not to be used even as a medicine, except in extreme cases, and in the hands of a very skilful physician. There are few articles of medicine more powerful and more dangerous in their use. The tea of a few grains introduced into the human body to relieve spasms, has been known to destroy life. Why then, it may be asked, can a person survive the swallowing of the juice of a large quantity? Because it powerfully excites the salivary glands, thereby diluting the juice and preventing its absorption, and by its cathartic and diuretic properties quickly

passes through the body. But it could not with any safety be retained in the stomach, and if taken into the system by being mixed with the food, the consequence would be quickly fatal. (See note A.) No man, in health, can make a daily use of it, to gratify his appetite, without certain injury to his constitution. He may not perceive the injurious effects for years, on account of the immediate exhilaration; but complicated chronic complaints will, after a time, creep upon him, making life a burden, and ending in premature dissolution, though he may impute his sufferings to other causes, and even die folded, in unsuspicious confidence, in the arms of his murderer.

An individual, on observing how extensively tobacco was used, and how much it was loved, concluded there must be something very good in it; "and so," says he, "I stepped out and bought myself a clean new pipe, and half an ounce of the best tobacco in general use, determined to try for myself, the boasted enjoyment I had heard great smokers say there was in a pipe. On my return home I commenced puffing away in good earnest,

and as I watched the smoke ascend in clouds above my head, I decided to persevere, until my pipe was out, notwithstanding I began to feel queer, and it made my tongue smart sorely; however, I rued my determination, for long ere I had done puffing my head began to ache, and just when my pipe was out, a cold sweat came over me, and then a shivering fit, and at last, nature, offended with the trick I had played her, by a fit of sickness, threw off some of the effects of the tobacco smoke." Such is almost invariably the effect of the first use of tobacco. It excites nausea, vomiting, dizziness, and then indigestion, mental dejection, and in short the whole train of nervous complaints. The very nature of tobacco is such that its daily use must ultimately derange the stomach and nerves, produce weakness, low spirits, dyspepsy, vertigo, and many other complaints. A man who can use tobacco for many years without experiencing great mental dejection, must possess an elasticity of constitution which no pressure can overcome, and a buoyancy of spirit which nothing but death can subdue. It dries the mouth and nostrils, benumbs the senses of smell and taste, impairs the hearing and eye-

sight; it creates thirst and loss of appetite, and, in this, and other ways, often lays the foundation for intemperance.

"I have long witnessed," says Dr. Agnew, "the deleterious effects produced by the constant use of that strong narcotic, such as vertigo, indigestion, flatulence, &c., which must necessarily be the inseparable concomitants of the application of such a narcotic stimulus to so large a portion of the nervous and secreting surface either in substance or vapor."

Dr. Venner, in a work entitled *Via recta ad vitam longam*, published at London in 1638, gives a brief summary of the injuries done by tobacco. "It drieth the brain, dimmeth the sight, vitiateth the smell, hurteth the stomach, destroyeth the concoction, disturbeth the humors and spirits, corrupteth the breath, induceth a trembling of the limbs, exsiccateth the wind pipe, lungs, and liver, annoyeth the milt, scorcheth the heart, and causeth the blood to be adusted; in a word, it overthroweth the spirits, perverteth the understanding, and con-

foundeth the senses with sudden astonishment and stupidity of the whole body."

As there is a great difference in the constitutions of men, the effects of tobacco are not as speedily manifested in all, nor in the same way. Its various, and sometimes apparently contrary effects, constitute a part of what we have been pleased to call the Mysteries of Tobacco. In some instances it produces a sensation of coldness about the head, in other instances a sensation of heat. It sometimes produces cold feet, and at other times an unnatural heat. It causes the heart occasionally to intermit its pulsations, and sometimes causes it to palpitate, especially when lying upon the left side. It is a fruitful cause of piles, and, by deranging the system, prepares it for numerous diseases which afflict our race. It causes a thousand disagreeable and painful feelings which the poor victim knows not to be the necessary results of his pernicious indulgence. In mind and body he is miserable; if asked to describe his feelings, he can only say, like the man possessed among the tombs, *their name is legion.* To find relief he chews

his quid, or sucks his pipe, or suffocates himself with tobacco dust, but *instead of light, behold darkness and the shadow of death come upon him.* We *speak what we do know, and testify what we have seen ;*—would that we knew less.

"The great virtues of a pipe taken in the morning fasting," says Mr. Jones, "are extolled by many, because, say they, it pumps up a quantity of cold phlegm from the stomach." Not to insist that nothing can be taken out of the stomach but by vomiting, let it be observed that the substance which is forcibly hawked up by many who have acquired this most disgustful habit is the mucus secreted by the mucous membrane to lubricate and defend the œsophagus, together with the saliva secreted by the glands. And this mucus and saliva are not less requisite in their respective places than the blood itself, as they are not only absolutely necessary for the defence of the parts already mentioned, but also for the important purpose of digestion, which, if not properly promoted and carried on, the body cannot long continue in a healthy state.

Says Dr. Rush, "I once lost a young man of

seventeen years of age, of a pulmonary consumption, whose disorder was brought on by the intemperate use of cigars." Dr. Tissot ascribes sudden death in one instance to excessive smoking. In one instance! The reformed smoker, who has felt and noted the evil effects of tobacco, is prepared to believe that thousands of sudden deaths are occasioned by it. We have consulted some of the most intelligent physicians in this country, and the united testimony of all who have turned their attention to this subject is, that it induces apoplexy, and is a fruitful source of numerous other diseases. Who then can witness groups of children in our streets with cigars in their mouths, without trembling for the results to themselves and posterity? We have known boys at the age of eighteen all shrivelled up, and appearing like men in years, simply from the use of cigars. Let parents and guardians think of their responsibility. (See note B.)

"By chewing tobacco," says Dr. M'Allister, "all its deadly powers are speedily manifested in the commencement of the practice. In this mode, too,

its nauseous taste, and stimulant property, excite and keep up a profuse discharge from the mucous fallicles and salivary glands. The great increase of this just before and after eating, and the large quantities swallowed about that time, is unequivocal evidence of its importance to the digestive economy. What then must be the state of that man's digestion, who, until seated at table, keeps his quid in his mouth, and immediately returns it thither after rising from his meal? And when we reflect that large quantities of saliva strongly impregnated with this poison, and even particles of the substance itself, are frequently swallowed, what, again I ask, is the probable condition of such a person's digestive organs?" When such persons, however, are afflicted with dyspepsy, they never think of abandoning their tobacco as the cause, but after suffering awhile place themselves under a physician's care, and pour into their stomachs a quantity of medicine, and raise nature to its wonted tone only to be knocked down again by tobacco.

If the habitual use of tobacco did not produce the most fearful results, it would be a mystery in

the philosophy of causes and their effects. A writer in the Journal of Health says, "Experiments on animals show, that if a decoction of opium or tobacco be applied to the brain or spinal marrow, there is at first increased excitation of the heart, and ready contraction of the muscles: but after a time the circulation becomes more languid, and the muscles refuse to contract under any irritant even directly applied to them. The person who uses much tobacco has his nervous system affected in the same way: various secretions, or natural discharges from the different surfaces and glands, as of saliva from the mouth—mucus expectorated from the lungs—the gastric or digestive juice from the stomach—bile from the liver and so on, are, at first, all increased in quantity. But after a time, under the prolonged excitation of this noxious agent, all these are diminished—the mouth is dry and parched—the breast feels hot, and there is often hoarseness and dry cough—the stomach is perverted in its office, and indigestion follows: and finally the liver, becoming sluggish and torpid, no longer secretes the due quantity of bile, and the

complexion losing its freshness, is of a turbid hue, or decidedly jaundiced."

There are many persons, and especially ladies, who would feel disgraced to be seen with a quid or cigar in their mouth, who nevertheless daily, and almost hourly, powder themselves with snuff. This practice is quite as injurious, and equally as filthy, as the use of tobacco in other modes. "Friend," said one, "if Providence had designed that I should make a dust-hole of my nose, he would have turned it the other end up."

"A person of my acquaintance," says Dr. Clarke, "who had been an immoderate snuff taker for upwards of forty years, was frequently afflicted with a sudden suppression of breathing, occasioned from a paralytic state of the muscles which serve for respiration. The only relief she got in such cases was from a cup of cold water poured down her throat. This became so necessary to her, that she could never venture to attend even a place of public worship without having a small vessel of water with her, and a friend at hand to administer

it! At last she abandoned the snuff-box; the muscles re-acquired their proper tone, and in a short time after she was entirely cured of her disorder, which was occasioned solely by her attachment to her snuff-box, and to which she had nearly fallen a martyr."

"The least evil," says M. De Bomare, "which you can expect it to produce, is to emaciate the body, enfeeble the memory, and destroy, if not entirely, yet in a large measure, the delicate sense of smelling." "Common snuff," says a sensible medical practitioner, "in habitual snuff takers, has been found to penetrate into the *sinuses* communicating with the nose, and into the *antrum*, where it has formed horrid abscesses: it is often carried down into the stomach, and by the use of it the skin is tinged of a pale brown color. This is sufficiently evident in all snuff takers. The most delicate females have their complexion entirely ruined by it. Strange that the *snuff-box* should be deemed too great a sacrifice for *that* for which most people are ready to sacrifice every thing beside. Many cases have been observed where the appetite has been almost destroyed, and

consumption brought on by the immoderate use of this powder." We were well acquainted with one aged gentleman, occupying a high station in society, who was ever complaining of coldness and distresses in his head, to find relief from which he took a variety of medicines, never thinking that his difficulties were occasioned altogether by the use of snuff. He, however, continued the practice, and fell a victim.

Dr. Maynwaring, in his treatise on the scurvy, has written largely against the use of this herb. He asserts in the most positive manner that it is a grand procuring cause of scorbutic complaints, and that the scurvy has abounded much more in those nations where it prevails, since the introduction of tobacco, than it had ever done before.

"The Indians," says Dr. Leake in the Encyclopedia Britannica, "poison their arrows with the oil of tobacco, which, infused into a fresh wound, occasions sickness and vomiting, or convulsions and death. With what safety then, setting aside propriety, the subtile powder of this plant, called

snuff, may be applied to the tender internal surface of the nose, it may be proper to inquire; for if the oil of tobacco is a mortal poison when applied to the open vessels of a wound, surely this plant, when taken in substance as snuff, must be injurious. From the infinite number of nerves diffused over the mucous membrane of the nose, it is endowed with exquisite feeling, and the better to preserve the sense of smelling, those nerves are continually lubricated with moisture. By the almost caustic acrimony of snuff this moisture is dried up, and those fine delicate nerves, the organs of smelling, are rendered useless and almost insensible. To this self-evident bad effect, may be added the *narcotic*, or stupefying power of tobacco, by which not only the brain and nerves are injured, but also the eyes, depending upon their influence."

A snuffer may always be distinguished by a certain nasal twang—an asthmatic wheezing—and a sort of disagreeable noise in respiration which is nearly allied to incipient snoring. Snuff, also, frequently occasions fleshy excrescences in the nose, which, in some instances, end in polypi. Individuals have oftentimes a predisposition to cancer

in little scirrous intumescences, which, if kept easy and free from every thing of an irritating character, will continue harmless, but which the use of snuff sometimes frets into incurable ulcers and cancers. By the use of snuff, tumors are also generated in and around the throat, which obstruct deglutition, and even destroy life. Dr. Hill saw a female die of hunger, who could swallow no nourishment, because of a polypus which closed up the stomach, the formation of which was attributed to snuff. The drain of the juices by tobacco has a tendency to injure the muscles of the face, to render them flaccid, to furrow and corrugate the skin, and to give a gaunt, withered, and jaundiced appearance to the human face.

"I recollect," says a French medical writer, "about twenty years since, while gathering simples one day in the Forest of Fontainbleau, I encountered a man stretched out upon the ground; I supposed him to be dead, when, upon approaching, he asked in a feeble voice if I had some snuff; on my replying in the negative, he sunk back immediately almost in a state of insensibility. In this condi-

tion he remained till I brought a person who gave him several pinches, and he then informed us that he had commenced his journey that morning, supposing he had his snuff-box with him, but found very soon he had started without it; that he had travelled as long as he was able, till at last, overcome by distress, he found it impossible to proceed any further, and without my timely succor he would certainly have perished."

Is it not strange that so many of our race are addicted to this vile practice! The fact seems incredible. It is at once amusing and painful to see the various preparations of tobacco advertised in our public prints. Invention is upon the rack to find new modes of applying the article to the human system. To chewing, smoking, snuffing, and plugging, what will next succeed?

"To such a height with some is fashion grown,
They feed their very nostrils with a spoon;—
One, and but one degree is wanting yet
To make their senseless luxury complete,
Some choice regale, useless as snuff and dear,
To feed the mazy windings of the ear."

For encouragement, we can assure those borne down with disease and misery, and who groan for freedom from their vile bondage to this unnatural appetite and practice, that liberty is possible and easy. The discontinuance of the practice will be your resurrection to life and health. The corrosions and hankerings of your appetite will, in a short time, be subdued; and you will find yourselves, without the article, happier, healthier, and wiser. We will give you one or two cases from M'Allister's Dissertation.

"A clergyman of high standing informed me that he acquired the habit of using tobacco in college, and had continued the practice for a number of years; but found, by experience, his health materially impaired; being often affected with sickness, lassitude, and faintness. His muscles also became flabby, and lost their tone, and his speaking was seriously interrupted by an elongation of the uvula. His brother, an intelligent physician, advised the discontinuance of his tobacco. He laid it aside. Nature, freed from its depressing influence, soon gave signs of returning vigor. His

stomach resumed its wonted tone, his muscles acquired their former elasticity, and his speaking was no more annoyed by a relaxation of the azygus uvulæ. Another man, who used tobacco very sparingly, became affected with loss of appetite, sickness at the stomach, emaciation, and melancholy. From a conviction that even the small quantity he chewed was the source of his trouble, he entirely left it off, and very soon recovered.

"I was once acquainted with a learned, respectable and intelligent physician, who informed me, that from his youth he had been accustomed to the use of this baneful plant, both by smoking and chewing. At length, after using it very freely while indisposed, he was suddenly seized with an alarming vertigo, which, without doubt, was the result of this destructive habit. This afflicting complaint was preceded by the usual symptoms which accompany a disordered stomach, and a relaxation of nerves. After the application of a variety of remedies to little or no purpose, he quit the deleterious practice, and though his vertigo

continued long and obstinate, he has nearly or quite recovered his former health. And he has never doubted that the use of tobacco was the cause of all his suffering from this disagreeable disease." We might present a much larger list of cases which have fallen under our own observation, illustrating the baneful influence of tobacco, and the successful and happy results of forsaking it. But at present we pass on.

CHAPTER III.

THE INFLUENCE OF TOBACCO UPON THE MIND.

We cannot subscribe to the opinion of a distinguished physician who was one day addressed by a lady, "Doctor, do you think that snuff injures the brain of those who use it?" "No," he replied, "for nobody that has any brains uses it." It is a fact, however, worthy of note in the history of tobacco, that its use began among the ignorant savages. And "although," says Dr. Alcott, "many people of real intelligence become addicted to this practice, as is the case especially among the learned in Germany, yet it cannot be denied that, in general, those individuals and nations, whose mental powers are the weakest, are, (in proportion to their means of acquiring it,) most enslaved to it." Zimmerman says, "The Gypsies suspended their predatory excursions, and on an appointed night in every week assembled to enjoy their guilty spoils in the

fumes of *strong waters, and tobacco.*" The censure of Chesterfield upon snuff taking is rather severe, although it applies equally to smoking and chewing. After characterizing the use of tobacco in any form as both vulgar and filthy, he adds, "Besides, snuff takers are generally very dull and shallow people, and have recourse to it merely as a fillip to the brain; by all means, therefore, avoid the filthy custom."

Dr. Rush relates that Sir John Pringle was afflicted with tremors in his hands, *and had his memory impaired by the use of snuff;* but on abandoning the habit at the instance of Dr. Franklin, he *found his power of recollection restored,* and he recovered the use of his hands." This is but a common effect of tobacco in all its forms, and the disuse of it will, in most instances, be attended with the same happy results. Macnish, in his Anatomy of Drunkenness, says, "The effects of tobacco are considerably different from those of any other inebriating agent. When used to excess, instead of quickening, it lowers the pulse, produces languor, depression of the system, giddi-

ness, *confusion of ideas*, violent pain in the stomach, vomiting, convulsions, and even death."

The disastrous influence of tobacco upon the mind is no less fearful than upon the body. No tongue or pen can describe the intellectual ruins occasioned by it. If angels ever weep over self-inflicted tortures, they have mingled their tears over the unspeakable wretchedness of the tobacco consumer. The mental misery occasioned by alcohol has often been affectingly set forth, and no one doubts that, like the devil, it tortures its worshippers. But if the tobacco inebriate should tell his tale of mental wretchedness, it would be equally harrowing to every heart of tenderness. But it never has been told, and though a picture, dark as that midnight on which the Egyptian first born were slain, could be drawn, the whole amount of horror *never can be told;* because tobacco consumers never impute their misery to tobacco; and because rum and tobacco often go hand in hand in the work of destruction; and because a great degree of darkness still rests upon the whole community in relation to the influence of tobacco; and

because in proportion as the mind is weakened it is incapable of knowing or describing the process by which it has become so.

Clergymen, and men generally, in the habit of public speaking, after using tobacco for a number of years, have found occasionally considerable difficulty in delivering their thoughts extemporaneously, or without previously writing them. To their astonishment and grief they have found themselves very much dependent upon frames and feelings. However well they may have studied their subject, and made their thoughts familiar, a trifling circumstance has disconcerted them, and scattered all their well-arranged ideas to the wind. It was not always thus with them. Many have experienced this difficulty for years without knowing the cause. A glance at some individual of distinction in the congregation has at once deprived them of their wonted confidence and self-possession. This is the natural effect of the long-continued use of tobacco. It weakens the vigor of the intellect, so that without some excitement to raise it, the perception is dull, the ideas confused, the memory tardy, and

the power of expression sluggish. The abandonment of tobacco will, in the course of time, be the restoration of the intellect to its wonted vigor; if its elasticity be not completely destroyed by the withering influence of this strong narcotic.

After a person has learned to use tobacco, for a while its effects are exhilarating, and it seems to render the mind more vigorous, just like any other stimulant. It may be years in some constitutions before its work of destruction will be visible at all. Then, on immediately taking the pipe, or quid, or snuff, they seem rather to invigorate than to weaken. They repair, momentarily, their own desolations. However obvious this may be to those who have examined the subject, it is one of the mysteries of tobacco. Thousands are deceived thereby.

Tobacco usually begins its work upon the mind by enfeebling the memory, by producing a confusion of ideas, by impairing one's confidence and self-possession, by weakening the power of concentration, and so on. It is a more prolific source of hypochondria than all other things united. It has

been known, like alcohol, to issue in delirium tremens. (See note C.) Why should it not? Its nature is adapted to produce it. It has often stupefied and discouraged the student, bewildered the philosopher, and confused and darkened the divine. Many a splendid sermon has it enveloped in smoke. O, that some of its victims would speak out,—that some of those gigantic powers which it has prostrated could lift up their notes of warning; they would send a thrill of anguish through the bones and marrow of every man who possesses the least spark of humanity or religion.

"A respectable man of my acquaintance," says M'Allister, "about forty years of age, who commenced chewing tobacco at the age of eighteen, was for a long time annoyed by depression of spirits, which increased until it became a settled melancholy, with great emaciation, and the usual symptoms of that miserable disease. All attempts to relieve him proved unavailing, until he was persuaded to dispense with his quid. Immediately his spirits revived, his countenance lost its dejec-

tion, his flesh increased, and he soon regained his health."

Tobacco often produces insanity. We have the clearest evidence on this subject, and could give the names of persons, which, however, we are not at liberty to do, without consulting them and receiving permission. The evidence of this, indeed, is clear from the fact that old tobacco users often become, at least, partially deranged when they, for a time, forsake the practice. A little reflection may convince us that any article, the discontinuance of which will produce derangement, will by its long-continued use produce the same results. If the discontinuance produces insanity, it is because the accustomed stimulus is removed. The system is made to depend on this something, out of itself, for its wonted vigor. A period then must arrive when no quantity of the article will be sufficient to keep the mind in equilibrium. It becomes like a harp, which, by being long strung, has lost its power. When this subject comes to be better understood, by being more fully investigated, we have no doubt it will be found to be as fruitful a source of

insanity as alcohol. Why should it not? What is the nature of tobacco? It contains as its basis a most powerful narcotic poison, possessing properties of the kind that opium does, with this addition, that it is more immediately irritating to the tissues of the body to which it is applied. Though for a season the system rejects and expels the nicotine, the most deadly of its properties, yet parts of its deleterious qualities without doubt mix with the chyle, which is to form part of the mass of blood, and is carried with it into the circulation, and courses through every vessel, and is exhaled at every pore. Few articles more powerfully affect the nervous system. No wonder that it impairs the memory of those who use it, weakens all their intellectual powers, and sends down its influence to posterity, so that the children of those who use it to excess are more liable to insanity.

With what propriety may we apply to this subject the language which is often used in reference to alcohol. We may ask, in relation to it, and with equal confidence, What organ in the human body needs this narcotic poison in order to perform

in the most perfect manner a healthy action? There is none. What gland can extract from it the least portion of nutriment, or any thing which can contribute to health, or be in any way useful in the animal economy? There is none. The anatomist, the physiologist, the chemist, and the physician examine with the minutest care every part throughout the whole body, and they can find none. God has made none, and there is none. Nor is there an organ whose healthy action is not disturbed by tobacco; and which does not instinctively reject it. This is not for any want of kindness in the system towards friends, but because tobacco is an enemy; a mortal enemy. It would be treason to harbor it, and suicide to use it. Nature, through unerring laws stamped by the divine hand, true to herself and her God, is incapable of such an offence; and, till poisoned and perverted by the enemy, will never submit to it. On every organ it touches, tobacco is poison; marking its course with irregularity of action, and disturbance of function; exciting throughout the system a war of extermination, till the last remnant of the enemy is expelled from the

territory. Never, till vital power is prostrated, can the enemy have a lodgment. And if through decay of organic vigor, by the mighty force of the intruder, by the long continuance of the war, and by perpetual successions of new recruits, it cannot be expelled, the work of death is done;—the last citadel of life surrenders, and the banner of universal ruin waves over all. Thousands of such conquests are made every year; conquests of territories more valuable than all the material wealth of creation. Before, the prospect was like Eden,—afterward, like a land of sepulchres, with the shrivelled carcasses of tobacco consumers, sending up in clouds their poisonous exhalations, wafting contagion and death through the land.

As tobacco tends to derange the healthy functions of the body, it tends also to disturb the regular action of the mind. Often has it been whispered of the excessive tobacco consumer, "What is the matter of ——? He was once a man of talent and influence, but his mind seems to be failing; he is forgetful, and amazingly foggy in his communications. What is the matter?" O, it is to be

hoped that the time is not far distant, when it will be understood what the matter is! The use of tobacco tends to derange healthy mental action in another way,—by its irritating effect on the nerves. This leads in many cases to total insanity; as, we believe, the records of every lunatic asylum in Christendom would testify if an accurate examination and discovery could be made.

There are some who suppose that tobacco cannot be very injurious to the body or mind, because there are many who have used it from childhood to an advanced age. If the conclusion from these premises be correct, then alcohol cannot be very injurious, for there are many who have used that also, from early youth to a great age. Neither can opium be very injurious to the human system, for there are many also who have used that to excess for a great number of years. But alcohol destroys the life and happiness of multitudes in a short term of years; so does opium, and so does tobacco. Take a youth and give him a small quantity of rum, and what is the consequence? He is remarkably exhilarated, but perhaps for the time

being, no injurious effects are perceived. Give him now a small portion of opium, and you lay him in a gentle sleep. Now administer a small quantity of tobacco, and mark its effects : presently he turns pale, then a cold sweat comes over him, a general lassitude, and a nausea, deadly, and painful in the extreme. Judging from the effects, which now of these poisons is the most fearful? As a person continues the use of either of these drugs, it takes a greater quantity of alcohol to produce exhilaration, it takes more opium to produce sleep, and nature, after struggling for a while, submits to the tyranny of tobacco. It is no argument then in favor of tobacco, that many use it without apparent injury for years. It is just this mode of reasoning that has blinded the minds of thousands in relation to alcohol. The reason why different individuals use these drugs with different immediate effects is, that there is a great variety of constitutions. Some have constitutions of iron, and some of the most frail materials. They are also used in very different quantities; and the habits and business of some is such as to enable them much longer to resist the action of these poisons.

CHAPTER IV.

THE INFLUENCE OF TOBACCO ON THE MORALS.

Looking at the moral influence of the habitual use of tobacco, it is not singular that in the early commencement of the habit, many thought it originated with the devil. The Abbot Nyssens thought it was the devil who first introduced it into Europe. It was unquestionably the obviously deleterious moral influence of the article which gave rise to such an opinion. There are some writers who have carried the original of tobacco into the fabulous ages of Greece, and attributed to Bacchus the glory of having discovered and disclosed its virtues. Thorius, as Dr. Clarke tells us, very ominously ascribes the discovery and first use of this herb to Bacchus, Silenus, and the Satyrs, (drunkenness, gluttony, and lust,) and yet, observes the Doctor, his poem was written in its praise. Mr. Lamb in his poem has the same thought, and

farther adds as his belief that the tobacco plant was the true Indian conquest for which the jolly god has been so celebrated. He, moreover, intimates that the Thyrsus of that deity was afterwards ornamented with leaves of tobacco, instead of ivy.

Shakspeare says, "O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee—devil." But the very name of this plant is supposed by some to be derived from Bacchus, a principal leader in the camp of Satan. This is particularly mentioned by Joseph Sylvester, as quoted by Dr. Clarke, who wrote a poem on tobacco which he inscribed to Villiers, Duke of Buckingham. The title of this tirade is characteristic of the age in which it was written. It is quaint indeed. "Tobacco battered, and the pipes shattered (about their ears who idly idolize so base and barbarous a weed; or at least-wise overlove so loathsome a vanity) by a volley of holy shot from Mount Helicon.

"For even the derivation of the name
Seems to allude and to include the same

Tobacco as τω Βακχω (To Bakcho) one would say
To cup-god Bacchus dedicated ay."

Tobacco prepares its victims for acts of barbarity in much the same way that alcohol does. We do not insinuate that all who use tobacco are cruel, nor are all those cruel who use rum. But tobacco frets and irritates the nerves, and after the system begins seriously to suffer from its use, it excites the passions, and things are seen with a false shape and coloring :

" As in the night, imagining some fear,
How easy is a bush supposed a bear."

Catherine de Medicis, the person said to have prompted the horrible massacre of St. Bartholomew's day at Paris, is commonly regarded as the inventress of snuff taking. The placidity of tobacco in its first stages gives way at a more advanced period to irritability and fretfulness.

In the commencement, "*when used in moderation*," says Macnish, "tobacco has a soothing effect upon the mind, disposing to placid enjoyment, and mellowing every passion into repose. Its effects,

therefore, are inebriating: and those who habitually indulge in it may with propriety be denominated drunkards." Again he says, "We consider tobacco closely allied to intoxicating liquors, and its confirmed votaries as a species of drunkards."

"What reception," says Dr. Rush, "may we suppose would the apostles have met with had they carried into the cities and houses to which they were sent, snuff-boxes, pipes, cigars, and bundles of cut, or rolls of hog, or pigtail tobacco." The practice of using tobacco does even now, notwithstanding its prevalence, produce in the minds of many an impression very unfavorable with respect to any minister or professed Christian: for, plead, excuse, and disguise it as you will, it is the intoxicating effect of tobacco that makes it loved and used.

"Smoking and chewing tobacco," says Dr. Rush, "by rendering water and simple liquors insipid to the taste, dispose very much to the stronger stimulus of ardent spirits. The practice of smoking cigars has, in every part of our country, been more

followed by a general use of brandy and water as a common drink, more especially by that class of citizens who have not been in the habit of drinking wine or malt liquors. One of the greatest sots I ever knew, acquired a love for ardent spirits by swallowing cuds of tobacco, which he did to escape detection in the use of it; for he had contracted the habit of chewing, contrary to the advice and commands of his father. He died of a dropsy under my care in the year 1780." It is unquestionably the greatest obstacle existing to the progress of temperance; and never will this cause triumph; never will alcoholic drinks be discarded as a beverage, until tobacco ceases to be used as a luxury. They must both die the same death and be interred in the same grave. "I am well acquainted with a man in a neighboring county," says Dr. M'Allister, "whose intellectual endowments would do honor to any station, and who has accumulated a handsome fortune, but whose habits, of late, give unerring premonition to his friends of a mournful result. This man informed me that it was the fatal thirst occasioned by smoking his cigar, in fashionable society, that had brought him

into his present wretched and miserable condition. Without any desire for ardent spirits, he first sipped a little gin and water, to allay the disagreeable sensation brought on by smoking, as water was altogether too insipid to answer the purpose. Thus he went on from year to year, increasing his stimulus from one degree to another, until he lost all control over himself, and now he stands as a beacon, warning others to avoid the same road to destruction."

That the use of tobacco bears very heavily against the cause of temperance will appear, upon reflection, to every one who wishes not to be deceived. Tobacco prostrates a man, and when thus prostrated no hand will lift him up like that of alcohol; or, in other words, tobacco often produces sickness and a general lassitude, and alcoholic drinks, better than any other, will relieve this sickness and restore strength. Dyspepsy, produced by tobacco, is remedied, for the time being, by some alcoholic stimulant. When nature is bleeding under the lash of tobacco, she pleads for alcohol to bind up her wounds. Temperance men, therefore, who

use tobacco, often use alcoholic drinks without violating their pledge; for their pledge allows them to take it as a medicine; and under the thousand various ills occasioned by tobacco, they feel the need of some alcoholic stimulant to restore them, and it is often prescribed by their physician. But let them throw aside their tobacco and they will need none; nature will move onward in her own strength, and find her own enjoyment. As long also as temperance men use their tobacco, others will plead it as a justification for using their occasional glass. That tobacco possesses an inebriating quality peculiarly its own, no man who has carefully examined its nature and effects, will presume to deny. It is as rational then to expect that the cause of temperance will triumph in China while they continue their opium, as to expect its final triumph in America, while we continue our tobacco. (See note D.)

Tobacco has a tendency to stupefy the mind and deaden the conscience. It holds its victims captive by a secret power which hardly any consideration can dispel. "Persons addicted to this habit," says a sensible writer, "like those confirmed in habits

of intemperance, are lost to the influence of motives, of arguments, and of facts." It certainly would seem as if motives dissuading from this habit were heard in every voice, and wafted on every breeze. They are presented in the shrivelled aspect, in the nasal twang, in the fœtid breath, in the sallow complexion, in the filthy habits, and in the numerous diseases occasioned by tobacco. They are thundered in our ears by the immoral companionship, the irreligious tendencies, the useless expense, and the suicidal nature of this habit. Yet all these are often found too feeble to induce even a professor of religion to break off a habit which he is ashamed to own has much power over him, and for the continuance of which he cannot give one substantial reason. Sinister motives will sometimes accomplish what reason and religion fail to effect. A physician of high respectability informnd us of a lady under his care, moving in the higher circles of society, who was an inveterate snuff taker. He despaired of dissuading her from the practice by any motive relating to health or religion, and he therefore one day, as if by accident, remarked that excessive snuff taking injured the skin and gave it

a dark and dingy hue. She re-examined herself in the glass, and could not but observe that her complexion, which was formerly clear and beautiful, was extremely sallow. She threw her snuff-box in the fire, and it was but a short time before her friends, without knowing the cause, had occasion to congratulate her on her improved appearance.

The Rev. Mr. Coan, an excellent missionary of the A. B. C. F. M. to the Sandwich Islands, has made the disuse of tobacco a test of church membership. He found the use of it among the natives excessive, and its stupefying and intoxicating effects an insuperable obstacle to the influence of the gospel. The other missionaries, we believe, have adopted the same course. And there can be no doubt to a mind enlightened on this subject, that there is nothing among ourselves, except alcohol, which so obstructs the saving and sanctifying influence of the gospel. In the first place, it unfits the mind to receive the truth; and in the second place, if it obtains any lodgment there it is feeble, and soon expelled by this mighty spirit of evil. This, we are

well aware, will be thought strong language to use in reference to tobacco, although it would not be thought too strong in relation to alcohol. Let the following question then be seriously considered, How can a mind be prepared profitably to receive and entertain religious truth, so much under the influence of a powerful narcotic, that the absence of it produces general uneasiness, a kind of vacancy of thought, and, in some instances, distraction? It is in vain for those who use it to say that they cannot perceive any sensible impression from it. So says the spirit drinker when he has taken but one or two glasses. Take away the man's tobacco, and you put him to the torture. Has it then no influence upon him? Strange that men should deny what is so perfectly obvious to those who have gained the conquest over their appetite. "O that men should put an enemy in their mouth to steal away their brains!"

We may gather some idea of its influence upon the physical, mental, and moral sense, from the fact that it is generally thought much easier to quit the habit of using ardent spirits than to quit

the habit of using tobacco. So strong is its power over a man, that those addicted to it have no confidence in the final success of any attempt to leave it off. If one speaks unfavorably of its use, the question is, "How long since you quit the practice?" "Six months," perhaps is the reply. "Don't boast then," is the rejoinder, "before the year expires you will be as deep in guilt as ever." A man must have quit it for years before any confidence will be felt that his victory is complete. It is like a right eye or a right hand, and how much soever it may cause us to offend, few have the strength of purpose to separate themselves from it forever.

It is said that only "a small quantity of ardent spirits, taken so prudently as to leave a man in possession of his reason and the control of his limbs, is nevertheless adapted to bar the mind to good, and open it to evil." Why then should tobacco be thought more favorably of? It as certainly affects both body and mind. The harmony established by the divine hand between the mental and moral powers--the appetites of the body and the passions of the soul, it disturbs; and brings reason and conscience into vile subserviency to ap-

petite and passion. It weakens the motives to good, and strengthens the motives to evil. In direct and palpable violation of what the Saviour teaches us as the proper daily petition of every soul under heaven, it leads men into temptation, and delivers them to evil. Taking "day by day," not "daily bread," but a poison of a most deceitful and malignant kind, that divine agent, who loathes it and all its effects as an utter abomination, and who would otherwise illuminate, and purify, and save with an everlasting salvation, is grieved away.

CHAPTER V.

THE ILLUSORY INFLUENCE OF TOBACCO.

The excitement occasioned by tobacco is illusive. It is mysterious to those who have not studied it. Many also are the illusions of men in relation to it. This is clear from the fact that the views of men, in reference to it, often undergo a very great change. Mr. Thomas Harriot, who first gave to the British public some account of tobacco, entertained at first a high opinion of its virtues, but subsequently, after using it for a while, changed his opinion. We extract the following from the Medico-Chirurgical Review, vol. 37, No. 32, page 339.

"Harriot enlarges much on the virtues of this herb, concluding his eulogium with the remark, that those who employ it are not only freed from all kinds of obstructions in the system, but are, in

addition, cured of those which they might chance to have, even though the complaint be of long standing. Master Harriot would seem, however. to have taken a spite towards tobacco subsequently, for in his Journal quoted by Knickerbocker, he says, of the Susquehanocks—'Their tobacco pipes were three quarters of a yard long, carved at the great end with a bird, bear, or other device, sufficient to beat out the brains of a horse!' (and how many asses' brains are beaten out, or rather men's brains smoked out, and asses' brains haled in, by our lesser pipes at home!")

In the TEXNOΓAMIA, or Marriage of the Arts by Barton Holiday, 1680, there is a singular poem on the subject of tobacco, where, in successive stanzas, it is compared to a *musician*, a *lawyer*, a *physician*, a *traveller*, a *crittike*, an *ignis fatuus*, and a *whyfler*. Beloe's Sketches, vol. 2. page 10.

It is indeed a Proteus. It is an insidious foe. No man is aware of its power over him, no one is sensible that it is doing him any injury, until it has inflicted upon him the sting of a scorpion. Men

under its influence often have, for a moment, most horrible convictions that it is deeply injuring them, but even then the very next instant they will resort to its use, and persuade themselves that it is a comfort and a blessing. Out of the same mouth proceedeth blessing and cursing on this stupefying, blinding weed. The extravagant and contradictory notes of the poet, Lamb, will be perfectly understood by those who have been initiated into the mysteries of tobacco. His health, it appears, had suffered seriously from its immoderate use, in consequence of which it was interdicted by his physician. Compelled to surrender his favorite enjoyment, he vents his feelings in a spirited Farewell to Tobacco, which exhibits a singular mixture of opposite sentiments and of violent struggles between his propensity to the habit, and his acquiescence in the necessity which severs him from it, together with a feeble attempt to curse that, without which life to the unhappy poet seemed scarcely endurable. Thus warbles his harp, discordant with the perfumes of tobacco:

"Stinking'st of the stinking kind,
Filth of the mouth and fog of the mind,

Africa that brags her foyson,
Breeds no such prodigious poison ;
Henbane, night-shade, both together
Hemlock, aconite—
—Nay, rather,
Plant divine of rarest virtue ;
Blisters on the tongue would hurt you ;
'Twas but in a sort I blamed thee,
None e'er prospered who defamed thee."

No tyrant ever held a slave with such power—vexed at their captivity, and yet planting a kiss upon the hand that rules them. One instant they will spit out their enemy, vexed at their imbecility and folly, and the next deposit it in their cheek with a smile.

To such a degree have the nature and influences of tobacco been misapprehended, that it has been regarded as a grand panacea. The same extravagant things have been said of it that have been said of rum ; and if the Prince of darkness incites men to the use of alcohol, he incites them to the use of tobacco. To the practice of both the same voice allures. Read the triple eulogy of Bayle upon the Cardinal Santa Croce, tobacco, and

the cross. First let me observe that the Cardinal Santa Croce first introduced tobacco into Italy. His ancestors had the reputation of having brought into the same country the wood of the true cross. Thus speaks Bayle as translated by M. de Maizeaux:

"The herb which borrows Santa Croce's name
Sore eyes relieves, and healeth wounds; the same
Discusses the king's evil, and removes
Cancers and boils; a remedy it proves
For burns and scalds, repels the nauseous itch,
And straight recovers from convulsion fits.
It cleanses, dries, binds up, and maketh warm;
The head-ache, tooth-ache, colic, like a charm
It easeth soon; an ancient cough relieves,
And to the reins, and milt, and stomach, gives
Quick riddance from the pains which each endures;
Next the dire wounds of poisoned arrows cures;
All bruises heals, and when the gums are sore,
It makes them sound and healthy as before.
Sleep it procures, our anxious sorrows lays,
And with new flesh the naked bones arrays.
No herb hath greater power to rectify
All the disorders in the breast that lie,
Or in the lungs. Herb of immortal fame!
Which hither first by Santa Croce came,
When he (his time of nunciature expired)
Back from the court of Portugal retired;

Even as his predecessors great and good,
Brought home the cross, whose consecrated wood
All Christendom now with its presence blesses;
And still the illustrious family possesses
The name of Santa Croce, rightly given,
Since they, in all respects resembling heaven,
Procure as much as mortal man can do,
The welfare of our souls and bodies too."

Now all this is as true as that alcohol is the "water of life" or the "Essence of life," as in its early days it was thought to be, and that the taking a portion every day would make a man live forever. Recent discoveries have made it manifest that it is the quintessence of death. Negative every assertion of Bayle, and you will have a part of the sad truth in relation to tobacco. It is indeed a most fruitful source of poverty, misery, pain, disease and death.

Most heroes and conquerors are proud of their exploits, and wish them told by the trumpet tongue of fame. Not so with the devil. He wishes a dead silence about his victories and his means of conquest. Thinking that the dedication of this

weed to one of his prime agents, Bacchus, might impair its wide-spread, deadly influence, he made an effort to give it another name, and call it after John Nicot, who first introduced it into France. He succeeded, however, in affixing it, *nicotiana*, only as its botanical surname. To us, however, it seems exceedingly proper that it should take *part* of the name of Nicot. "*Old Nic*," would be an appropriate name—it would foil the devil in his device—and might help some to understand its nature. As it is employed in his service, let it bear his name. The Indians were accustomed to use it in order to open a conference with the Spirit of evil. Says Bigelow, in his Medical Botany, "Tobacco was in use among the aborigines of America at the time of its discovery. They employed it as incense in their sacrificial ceremonies, believing that its odor was grateful to their gods. The priests of some tribes swallowed the smoke of it to excite in them a spirit of divination, and this they did to a degree which threw them into a stupor of many hours' continuance. When recovered from this fit of intoxication, they asserted that they had held a conference with the devil, and had learned from him the

course of future events. Their physicians also got inebriated with this smoke, and pretended that while under the influence of this intoxication, they were admitted to the council of the gods, who revealed to them the event of diseases." Let christian ministers beware of such influences. It is well worth enquiry whether those pleasing dreams induced by tobacco, and those devotional feelings, are not of a nature very different from what they pass for. The Indians had not learned to be ashamed of intoxication, and they were free to admit that such was the influence of tobacco; or, in other words, they acknowledged its power to withdraw them from the world of sensible realities, and introduce them into the world of visions and dreams.

The excitement occasioned by tobacco is inebriety; and when a man is intoxicated he is not himself. He is happier, better, and richer than he in reality is; but, strange, as the influence passes away he is poorer, and more wretched, and more miserable. He pendulates from one extreme to another. He must wholly recover from the effects of tobacco, before he can look at things as they are.

The excessive snuffer often *appears*, in many respects, like a person intoxicated, although he is no more so than he who chews or smokes. "The smoker," says Macnish, in his Anatomy of Drunkenness, "while engaged in his occupation, is even a happier man than the snuffer. An air of peculiar satisfaction beams upon his countenance; and as he puffs forth volumes of fragrance, he seems to dwell in an atmosphere of contented happiness. His illusions have not the elevated and magnificent character of those brought on by opium or wine. There is nothing of Raphael or Michael Angelo in their composition—nothing of the Roman or Venitian schools—nothing of Milton's sublimity or Areosto's dazzling romance; but there is something equally delightful, and in its way equally perfect. There is an air of delightful homeliness about them. He does not let his imagination run riot in the clouds, but restrains it to the lower sphere of earth, and meditates delightfully in this less elevated region. If his fancy be unusually brilliant, or somewhat heated by previous drinking, he may see thousands of strange forms floating in the tobacco smoke. He may people it according to his temperature with

agreeable or revolting images—with flowers and gems springing up as in dreams before him—or with reptiles, serpents, and the whole host of *diablerie*, skimming like motes in the sunshine, amid its curling wreaths." We are aware that some will scout the idea that tobacco is intoxicating. Let such inform themselves of its nature. We will also ask them, For what do you use tobacco? It is not that the taste is agreeable; for, whatever taste for it you may have succeeded in creating, there are times when, owing to the peculiar state of your system or mouth, it is unpleasant; yet you use it; and why? Is it not for its mild illusions—its sketches of fancy—its scenes of delight? Take away that peculiar property by which it acts upon the nerves, and no man would use a particle of it, any more than he would use wine when the alcohol is extracted. The intoxicating effects of tobacco are so mild and gentle, and they pass off so insensibly, that the consumers of the article are scarcely aware of its influence. Let them lay it aside; and the uneasiness, the vacuity and tremors, occasioned by the discontinuance, may give them some idea of the effects of its habitual use. Ex-

cessive tobacco consumers are ever complaining of disagreeable feelings, and yet so deceived are they that they are ever resorting to the cause of their ills to find relief. To hear them enumerate the ills with which they are afflicted, you would suppose them the greatest of valetudinarians; and no doubt many of them are, and have become so by the use of the very plant which they think such a sovereign remedy for all their diseases. If they are too hot or too cold, too wet or too dry, on a journey or at home, busy or idle, or whatever their peculiar circumstances are, they feel a pressing necessity for tobacco. Yet in most instances it is adapted, in its very nature, to produce the complaints it is taken to relieve; and it is well known in thousands of instances to produce them. We have seldom seen a tobacco consumer, though contending at the time that it is not injurious, but would say, "I never advise any one to use it; I recommend my children and others never to touch it." Nearly all of them acknowledge that at times it produces unpleasant feelings, and they are obliged occasionally to forsake it. We this day conversed with a gentleman who said, respectfully,

that he could not agree with us in our views of tobacco, for he had used it twenty years, and it had never injured him; but with almost the same breath, he said, it often made him feel bad, and he was obliged to moderate his dose for a time.

Many profess to use it to invigorate their intellectual powers, though it is eminently calculated to cloud and confuse them. Often has a clergyman had a subject open to him with beauty and clearness. Pleased with his prospect of producing an interesting and useful discourse, he has resorted to his pipe to regale himself, and sharpen his mind. Smoking being over, he has taken his pen, and to his surprise has found his thoughts sluggish; a cloud has settled upon his subject, the way-marks which he had set appear indistinct, and after struggling for awhile, he has felt obliged to lay down his pen, take his hat and cane, and promenade for a time to restore his mind to its former state. Many subjects in this way have been lost to clergymen. The tobacco which they have taken to quicken them has been the cause of confusing their ideas, and measurably expelling the subjects from their

minds. Perhaps they have never understood that tobacco has done the mischief.

You perceive that this child of Bacchus *blows hot and blows cold.* His is a universal panacea: it is equally good for complaints the most opposite. It comes labelled a *cure all*, but it is indeed a *kill all.* O, it is

> "False as the smooth, deceitful sea,
> And mischievous as hell."

The man thinks it a servant, that will go and come at his bidding; but it is the master—he is the servant. A clergyman of high respectability informed us, that he had often put a quid in his mouth, and wept like a child under a sense of his vile bondage to this contemptible weed. For a considerable length of time he continued, often weeping over his impotency, (and he was one of the last men you would have suspected as wanting firmness and fortitude,) and making inefficient attempts to sunder the bonds by which he was held, until, at length, in the strength of the Lord, he protested he would be free,—and he was free.

CHAPTER VI.

THE FILTHINESS OF TOBACCO.

That the use of tobacco is uncleanly and filthy, is generally acknowledged, even by the consumers themselves. Many who use it secretly, on account of its filthiness, are ashamed to use it openly. Some *home* thrusts which they occasionally receive we should suppose sufficient to break up any habit. A clergyman of our acquaintance of high standing, and extensively known both in this country and in Europe, and highly esteemed for the vastness of his erudition, and his popular talents, informed us that formerly, when he used tobacco, his excellent wife would sometimes say, "My dear husband, why will you use that loathsome weed? you know not how offensive it is. It is my privilege to find pleasure in kissing you, but I am deprived of it by the disagreeable odor of your tobacco!"

Which mode of using it is the most filthy is a

point disputed, which clearly indicates all modes to be nearly at par with each other. Of snuffing, says Macnish, "If it were attended with no other inconvenience, the black loathsome discharge from the nose, and the swelling and rubicundity of this organ, with other circumstances equally disagreeable, ought to deter every man from becoming a snuffer." Says a writer in the Methodist Quarterly, "Whether the rock goat or the tobacco-worm first taught imitative man to masticate tobacco, we are ignorant. One thing, however, is most certain, that of all modes of using it, chewing seems most vulgar and ungentlemanlike; and it is worthy of particular remark that in our country it is more used in this manner, among the better classes of society, than in any other part of the world." In some parts of Europe a tobacco chewer is scarcely regarded as a gentleman. Says Dr. Alcott, "Smoking is indecent, filthy, and rude, and to many individuals highly offensive. When first introduced into Europe, in the sixteenth century, its use was prohibited under very severe penalties, which in some countries amounted even to cutting off the nose. And how much better is the practice of vol-

untarily burning up our noses by making a chimney of them." The effects of smoking upon the clothes and breath, and indeed upon the whole body, are most offensive. What is more overpowering than the stale smell, remaining in a room where several persons have been smoking? King James does not forget to note this habit as a breach of good manners. "It is," says he, "a great vanitie and uncleannesse." One thing is certain, that between smokers, snuff takers, and chewers, boasting is excluded. To each of the practices is awarded by different judges, the infamy of being the most injurious and uncleanly.

Art has employed its skill to render tobacco more filthy than it is in its own nature. Simon Pauli, physician to the King of Denmark, has written a treatise on the danger of using this herb, and observes, that "the merchants frequently lay it in bog houses, to the end that becoming impregnated with the volatile salts of the excrements, it may be rendered brisker, stronger and more fœtid." "A dealer in this article once acknowledged to me," says Dr. Clarke, "that he sprinkled his rolls and leaf

frequently with stale urine to keep them moist and to preserve the flavor." A friend of mine whose curiosity led him to see tobacco spinning, observed that the boys who opened out the dry plants, had a vessel of urine by them with which they moistened the leaves to prepare them for the spinner!" This practice may be discontinued in some places, but the possibility of obtaining such an article we should suppose would be an additional motive to deter from its use. It is, we believe, a very general practice among cigar makers to take water into their mouths, and spurt it upon the leaves to moisten them.

It may help to illustrate our position to give you the history of "One day and a half in the life of a Tobacco Chewer." We take it from an Eastern periodical.

"Mr. Editor:—Do you chew tobacco? I did till last Sunday, when I put my veto on the practice. The why and the wherefore I send you, hoping that if you are guilty of using the Indian

weed, a leaf from my diary may be the means of reforming you.

Saturday, Oct. 19, 1833. Took my hat for a walk; wife, as wives are apt to, began to load me with messages, upon seeing me ready to go out. Asked me to call at cousin M——'s, and borrow for her the "Sorrows of Werter."—Hate to have a wife read such namby, pamby stuff—but must humor her whims, and concluded that I had rather she should take pleasure over "Werter's Sorrows" than employ her tongue in making sorrows for your humble servant.

Got to cousin M——'s door. Now cousin M. is an old maid, and a *dreadful* tidy woman.—Like tidy women well enough, but can't bear your *dreadful* tidy ones, because I am always in *dread* while on their premises, lest I should offend their superlative neatness by a bit of gravel on the soles of my boot, or such matter.

Walked in—delivered my message, and seated myself in one of her new cane-bottomed chairs,

while she rumaged the book-case. Forgot to take out my Cavendish before I entered, and while she hunted, felt the tide rising. No *spit-box* in the room. Windows closed. Floor carpeted. Stove varnished. Looked to the fireplace—full of flowers, and hearth newly daubed with Spanish brown. Here was a fix. Felt the flood of the essence of Cavendish accumulating.—Began to reason with myself whether it were better, as a last alternative, to drown the flowers, redaub the hearth, or flood the carpet.—Mouth in the mean time pretty well filled. To add to my misery, she began to ask questions. "Did you ever read this book, Mr. ——?" "Yes, ma'am," said I, in a voice like a frog in the bottom of a well, while I wished book, aunt, and all, were with Pharaoh's host in the Red Sea. "How did you like it?" continued the indefatigable querist. I threw my head on the back of the chair, mouth upwards, to prevent an overflow. "Pretty well," said I. She at last found the "Sorrows of Werter," and came towards me.—"Oh dear, cousin Oliver, don't put your head on the back of the chair, now don't, you'll grease it, and take off the gilding." I could not answer her,

having now lost the power of speech entirely, and my cheeks were distended like those of a toad under a mushroom. "Why, Oliver," said my persevering tormentor, unconscious of the reason of my appearance, "you are sick, I know you are, your face is dreadfully swelled!" and before I could prevent her, her hartshorn was clapped to my distended nostrils. As my mouth was closed imperturbably, the orifices in my nasal organ were at that time my only breathing places. Judge, then, what a commotion a full snuff of hartshorn created among my olfactories!

I bolted for the door, and a hearty a-chee-he-hee relieved my proboscis: and tobacco, saliva, &c., "all at once disgorged" from my mouth, restored me the faculty of speech. Her eyes followed me in astonishment, and I returned, and relieved my embarrassment by putting a load on my conscience. I told her I had been trying to relieve the toothache by the temporary use of tobacco, while, truth to tell, I never had an aching fang in my head. I went home mortified.

Sunday forenoon. Friend A—— invited myself and wife to take a seat with him, to hear the celebrated Mr. —— preach. Conducted by neighbor A. to his pew. Mouth, as usual, full of tobacco! and, horror of horrors, found the pew elegantly carpeted, white and green, two or three mahogany crickets, and a hat stand; but no spit-box!! The service commenced; every *peal* on the organ was answered by an internal *appeal* from my mouth for a liberation from its contents; but the thing was impossible. I thought of using my hat for a spit-box; then of turning one of the crickets over; but I could do nothing unperceived. I took out my handkerchief, but found that in the plenitude of her officiousness, my wife had placed one of her white cambricks in my pocket, instead of my bandanna. Here was a dilemma. By the time the preacher had named his text, my cheeks had reached their utmost tension, and I must spit or die. I arose, seized my hat, and made for the door. My wife (confound these women, how they dog one about!), imagining me unwell (she might have known better), got up and followed me. "Are you unwell, Oliver?" said she, as the door

closed after us. I answered her by putting out the eyes of an unlucky dog with a flood of expressed essence of Cavendish. "I wish," said she, "Mr. A—— had a spit-box in his pew." "So do I." We footed it home in moody silence. I was sorry my wife had lost the sermon, but how could I help it? These women are so affectionate—confound them —no, I don't mean so. But she might have known what ailed me, and kept her seat.

Tobacco! oh Tobacco! But the deeds of that day are not all told yet. After the conclusion of service along came Farmer Ploughshare. He had seen me go out of church, and stopped at the open window where I sat. "Sick to-day, Mr. ——?" "Rather unwell," answered I, and there was another lie to place to the account of tobacco. "We had powerful preaching, Mr. ———: powerful preaching; sorry you had to go out." My wife asked him in, and in he came—she might have known he would, but women *must* be so polite. But she was the sufferer by it.—Compliments over, I gave him my chair at the open window. Down he sat, and fumbling in his pocket, drew forth a for-

midable plug of tobacco, and commenced untwisting it. "Then you use tobacco," said I. "A little occasionally," said he, as he deposited from three to four inches in his cheek. "A neat fence that of yourn," as flood after flood from his mouth bespattered a newly painted white fence near the window. —"Yes," said I, "but I like a darker color." "So do I," answered Ploughshare, and "yaller suits my notion: it don't show dirt." And he moistened my carpet with his favorite color. Good, thought I, wife will ask him in again, I guess. We were now summoned to dinner. Farmer Ploughshare seated himself. I saw his long fingers in that particular position in which a tobacco chewer knows how to put his digits when about to unlade. He then drew them across his mouth—I trembled for the consequences, should he throw such a load upon the hearth or floor. But he had no intention thus to waste his quid, and—shocking to relate—deposited it beside his plate, on my wife's damask cloth!

This was too much. I plead sickness and rose. There was no lie in the assertion now, I *was* sick.

I retired from the table, but my departure did not discompose Farmer Ploughshare, who was unconscious of having done wrong. I returned in season to see Farmer Ploughshare replace his quid in his mouth to undergo a second mastication, and the church bell opportunely ringing, called him away before he could use his plate for a spit-box; for such I am persuaded would have been his next movement. I went up stairs, and throwing myself on the bed, fell asleep. Dreams of inundations, floods and fires harassed me. I thought I was burning and smoked like a cigar. I then thought the Merimack had burst its banks, and was about to overflow me with its waters. I could not escape—the water had reached my chin—I tasted it—it was like tobacco juice. I coughed and screamed, and awakening found I had been asleep with a quid in my mouth. My wife entering at the moment, I threw away the filthy weed. "Huz, if I were you I would not use that stuff any more!" "I won't," said I. Since Sunday I have kept my word. Neither fig, nor twist, pig-tail nor Cavendish, have passed my lips, nor ever shall they again."

Notwithstanding the ludicrous turn which this writer gives his thoughts, there is "more truth than poetry" in his vivid description of the filthiness of the practice upon which we are descanting. The mucous discharges from the snuffer, the smoker, and the chewer, are most disgusting and loathsome to every living thing that moveth upon the earth.

What a public mortifying declaration of the filthiness of this practice has sometimes been made in the difficulty which ecclesiastical bodies have occasionally experienced in obtaining a place in which to hold their sessions;—congregations being unwilling to have their places of public worship polluted with the filthy discharges of tobacco chewers. What a public protestation of the filthiness of the practice in the large prints suspended upon the walls of some churches, "Gentlemen are requested not to use tobacco in this house." Even in our rail-road cars, and aboard our steamboats, which sometimes appear as if mangled and scarred by tobacco, public testimony is borne to the indecency and ungentlemanliness of the practice, in the notices which, in glaring capitals, meet the eye: "No

SMOKING IN THIS CAR." "NO SMOKING ABAFT THE WHEELS." If men will practice what is regarded as so indecent and offensive, they are commanded to put themselves in a position where the winds of heaven will most speedily scatter their unsavory perfume. If the practice were decent and gentlemanly, why should it be banished to the greatest distance from the presence and influence of females, and restricted to a part of the boat marked out as the receptacle of unavoidable filthiness and the filthy? When gentlemen go forward to puff their cigars they proclaim their own shame; —they say publicly, "We are not fit companions for the decent and refined." Many houses of public worship are rendered most disgustingly filthy by this practice, and many pulpits present a spectacle at sight of which the stomach of a decent man heaves. No man who sets any value upon decency or politeness, presumes, at the present day, to smoke in presence of respectable people, or in any decent room. Yet how large a proportion of the community are indulging in the habit, either secretly, or in the filthy apartments devoted to the practice, or in the streets. Whoever witnessed with

any other feelings than those of abhorrence, the black drop on the nose, or the dirty lip of the snuffer, the fœtid, sickening breath of the smoker, the filthy mouth, yellow teeth, and nauseous puddle of the chewer? It is surprising that all tobacco users are not cured by the sight of one another. The son of a notorious drunkard once came home intoxicated, and behaved in a very foolish and indecent manner. The father looked on mortified—then said to his wife, "Wife, tell me, do I act as silly when I take too much, as Bill does?" "Why yes," she replied, "and a great deal more so." "Then," said he, laying his hat on the table with a great show of purpose, "by my old hat, I'll never taste another drop." And he never did. Could tobacco consumers once become a little sober from disuse, and then come in contact with the persons who use it, and enter the places polluted by the habit, and inhale the stale perfumes, they might perhaps be provoked to a similar purpose. Many smokers are measurably aware of the disagreeable odor that goes forth from them, and hence, when you approach, they will kindly draw back, or put their hand to their mouth, that they may not offend

you with their filthy breath. Even the children in our Sabbath schools have been known to complain that the breath of their teacher was so offensive, they could not endure his presence. These things are so. Observing men know them to be so. But so they ought not to be. Will considerate men, after the subject is brought before them, so debase themselves to gratify an unnatural appetite! Will teachers in our Sabbath schools make those bodies which should be the temples of the Holy Ghost, so fœtid and corrupt, that the association to a child should be any thing but pure? We will now turn from this most disgusting picture, and glance at the expensiveness of tobacco.

CHAPTER VII.

THE EXPENSIVENESS OF TOBACCO.

This is a serious evil, whether we regard the necessities of most families, or the claims of individuals and the public, upon our benevolence. The expense, upon investigation, will be found much more than is generally imagined. It is among "the little foxes that spoil the vines"—one of the small streams that dry up and exhaust a fountain of wealth. Suppose a young man to spend twelve and a half cents a week for this article;—in fifty years it would yield him at compound interest about fifteen hundred dollars; and at twenty-five cents a week it would yield, in the same time, between three and four thousand dollars. Six cents a day for cigars, allowing annual interest, would, in thirty years, amount to *three thousand, five hundred and twenty-nine dollars, and thirty cents!*—A handsome sum against the infirmities of declining

years. But there are a very large number whose cigars cost them more than seventy dollars a year —Here then is a fortune smoked away in a few years. When a young man is seen with a cigar in his mouth it would be well to raise the alarm by the cry of *fire! fire! fire!* Put out his cigars and you may save him a splendid house, and a life beside. If you see a little smoke issuing from a crevice of your neighbor's building, you give the note of alarm, and yet perhaps there is not half the danger,—not near the amount of damage would accrue, were the whole to be consumed, that may result from that young man's smoking. Sir Walter Raleigh, who first brought tobacco into fashion in England, was accustomed, at first, to smoke secretly. One day having sent his servant for some beer, he entered, and for the first time saw his master fumigating his pipe. Supposing his master's head on fire, on seeing the smoke issue from his mouth, he threw the pot of beer directly in his face. Happy would it have been for Sir Walter had he taken the hint; and thrice happy for every young man who treats tobacco as Solomon teaches us to treat

contention—"leave it off before it be meddled with."

According to the best estimate that can be made, tobacco to the amount of $16,000,000 is consumed in the United States annually. Of this sum $9,000,000 are supposed to be for Spanish cigars; $6,500,000 for smoking American tobacco and for chewing it, and $500,000 for snuff. Add to this sum, the value of the time lost, and the pauper tax which it occasions, and it would amount at least to $25,000,000 annually. What a sum spent for that which is not only useless, but pernicious. How small is the sum in comparison, which is devoted annually to our Bible, Tract, and Missionary Societies. If the amount consumed in the use of this worse than useless article, were appropriated to the cause of education, or to any other useful object, what might it not accomplish?

Any individual can amuse himself by calculating the expense of tobacco for an individual or family, for thirty or forty years. Let these small sums be carefully preserved, and but few aged people would

be found suffering from want. Yet this habit prevails extensively among the poor. There are many who subsist upon the bounty of others, who nevertheless consume a daily supply of tobacco. A considerable portion of the scanty pittance they can command is thus thrown away. This ought to receive the attention of benevolent societies, and individuals, and no person should be aided by public or private charity who will not abandon this pernicious habit. "A pious clergymen," says Dr. Clarke, "lately told me that he had a number of very poor persons in his parish immoderately attached to the use of tobacco. He plainly saw that a large portion of their daily earnings was destroyed in this way. He warned them in private, and preached in public against it, but few of them had resolution enough to lay it aside. The expense of one very poor family in snuff and tobacco he calculated, and found it to amount to nearly *one third part* of their yearly earnings." In estimating its expense, we must not confine ourselves to the bare amount expended to procure it, but we must take into the account the cost of the necessary utensils for using it, and the time

spent in consuming it, which in value will be found to exceed by far the article itself.

The following singular calculation was made by Lord Stanhope :—"Every professed inveterate snuff taker, at a moderate computation, takes one pinch in ten minutes. Every pinch with the agreeable ceremony of wiping and blowing the nose, and other incidental circumstances, consumes a minute and a half. One minute and a half out of every ten, allowing sixteen hours to a snuff-taking day, amounts to two hours and twenty-four minutes out of every natural day, or one day out of ten. One day out of every ten amounts to thirty-six days and a half in a year. Hence if we suppose the practice persisted in forty years, two entire years of the snuff taker's life will be dedicated to tickling his nose, and two more to blowing it. The expense of snuff, and snuff-boxes, and handkerchiefs, will be the subject of a second essay," he says, "in which it will appear that this luxury encroaches as much on the income of the snuff taker as it does on his time ; and that by a proper application of the time and money thus lost to the

public, a fund might be constituted for the payment of the national debt."

If so much time is lost to the snuffer, what shall be said of the habitual smoker? His hour passes away in a kind of reverie, ere he is aware. There are many who consume six hours every day in fumigating their pipe or cigar. This will be disputed by the guilty persons themselves, because time passes so insensibly under the influence of smoke. If they wish then to be convinced of the truth, let them ask some friend to note the hours they pass in smoking, when they feel themselves under no restraint. When any habitual smoker quits his pipe or cigar, one considerable source of uneasiness is, that he has so much spare time. The days seem longer. They were once consumed in smoking. Let any habitual smoker, who is a man of business, throw away his pipe or cigar, and employ the time, which he has been accustomed to waste, diligently in business, and he may literally add hundreds, perhaps thousands, to his yearly income.

This work of filthiness and ruin—this waste of health, of property, of time, and of happiness, is looked upon by thousands with a tearless eye, and without lifting a finger to stay its progress. Every effort to check the onward, desolating, course of the practice, is laughed to scorn. Some there are, however, who dare to speak out fearlessly,—even British statesmen. "In a debate in the British House of Commons, HUNT told the ministers:—Their change of resolution respecting the duty on tobacco—that most filthy, disgusting, abominable weed—he had not the least doubt would be very generally approved of. Who would pretend to say that this odious plant was held in England a necessary of life? or who take it upon him to say that the execrable, beastly habit of chewing tobacco was a rational custom, or a wholesome comfort? Besides, no one can now-a-days hope to walk in the public thoroughfares without having to endure continual whiffs of noisome effluvia from half-burnt cigars, smoked by ambulatory, whiskered dandies—he would not call them gentlemen—who puffed their smoke, and spat their saliva, in the most offensive manner imaginable,

on every side around them, in both streets and stage-coaches at noon-day."

Who that attentively considers this subject in its various relations, will yet continue the evil habit? Who? Who that cares for his body or mind?—the cleanliness of his person or the vigor of his intellect? Who that cares for his family—their purity and necessities? Who that considers himself a steward, and would make such a disposition of his Lord's money as to be approved of him at last? Who that considers the relation of time to eternity; and would so number his days as to apply his heart unto wisdom? Who? Who will continue a practice at once highly injurious to body and mind, to morals and property and cleanliness, and so utterly repugnant to "whatsoever things are lovely and of good report?"

We are fast treading in the steps of the Germans; and the following vivid description of the evils and misery resulting from the filthy practice of smoking is measurably realized in some sections of our country already.

"This plague, like the Egyptian plague of frogs, is felt every where and in every thing. It poisons the streets, the clubs, and the coffee houses;—furniture, clothes, equipage, persons are redolent of the abomination. It makes even the dulness of the newspapers doubly narcotic: every eatable and drinkable, all that can be seen, heard, felt, or understood, is saturated with tobacco;—the very air we breathe is but a conveyance for this poison into the lungs; and every man, woman, and child, rapidly acquires the complexion of a boiled chicken. From the hour of their waking, if nine tenths of their population can be said to awake at all, to the hour of their lying down, the pipe is never out of their mouths. One mighty fumigation reigns, and human nature is smoked dry by tens of thousands of square miles. The German physiologists compute, that of twenty deaths between eighteen and thirty-five years, ten originate in the waste of the constitution by smoking." Look at that! Ten out of twenty deaths caused by smoking! The number seems incredible. But the physicians of Germany who have examined the subject ought to be informed. It is the opinion of some of the

best physicians in our country, that *more than twenty thousand* die annually in the United States by reason of the use of tobacco!! O the truth in relation to this subject is not known. The world is asleep on this subject. The church is asleep. The friends of temperance are asleep. The enemy is laughing to scorn our feeble attempts to destroy intemperance, while we leave untouched one of its principal sources. O that men were wise, that they would consider this. Many who know its evil—friends of temperance—dare not touch it. They are afraid of the dislike and contumely of its lovers. The evil they regard as incurable. They know the love of it is stronger than death, and they would as soon dare disturb the lion in his lair. But disturbed he must be. The note of warning must be sounded. The cry, loud and long, must be utterred, or the waves of intemperance will roll over the land, and the earth will continue to open and swallow up its victims. Something must be done. This sleep of death must be broken. Help! Men of Israel, help! With united voice proclaim the danger and shake your garments from blood. The smoke

of the land is going up as the smoke of a furnace, and if nothing is done to arrest it, it will issue in a tremendous earthquake, that will shake and overthrow our altars and our liberties, and destroy our lives. Say not I exaggerate: "Behold how great a matter a litttle fire kindleth," especially when that fire sends forth a smoke intoxicating, bewitching, spell-binding. Tobacco is an enemy that seldom walks alone. He is in concert with the powers of darkness, and the more to be dreaded because he has gained the confidence of the church, and walks in arm with the ministers of the sanctuary. No enemy has done the devil more service—none on whom he depends more. He works in secret when he cannot openly,—at all times, in all places, among all classes. He throws his arm around the neck of his victim, presses him to his bosom, and by a means peculiarly his own, severs the silken cord that binds man to life. He lays him cold in death. He mingles with the bereaved, sheds tears, condoles their loss, and keeps at his work of misery and death.

Friends, Christians, Countrymen! Will you

harbor such an enemy? Will you countenance him and lend him your influence?

"O," says one, "I have used tobacco several years, and cannot perceive that it hurts me. I think it does me good." So says the man of alcohol. No moderate drinker ever dreams he is injured by it, nor does he conceive the least danger until, when, awaking, he finds himself in the gutter. Tobacco *did* injure you when you first began its use; and you had to whip and beat nature into it. Contrary to all her likings, you have forced upon her an unnatural appetite. And think you there is no harm in this? Will not oppressed, enslaved, and violated nature, one day show that you have dishonored and wronged her? You may not give heed to her wrongs till your flesh and your body are consumed, and in an agony you exclaim, "How have I hated instruction, and my heart despised reproof." Men never think that tobacco injures them, because the cancers, and boils, and convulsions, and headaches, and colics, and coughs, and consumptions which it begets, are always laid to other causes. (See note E.)

But tobacco does injure you. It is weaving your winding sheet—it is digging your grave. But though it is fitting the grave for you, it is not fitting you for the grave. Will you then take warning? If you will not, *my soul shall weep in secret places for you.*

Says another, "I only take a little now and then with friends, as a mere matter of courtesy." And it is just this kind of courtesy that has made many a man a drunkard. Play not with vipers as a matter of courtesy.—*No, I do not use too strong language.* Could I show you the fangs and sting of tobacco, you would not say I did. But you cannot see them. Your eyes will be holden until the charm that binds you to it is broken. Let any man quit the use of tobacco, and in a few weeks he will gain from ten to twenty pounds of flesh; and is a force that operates thus powerfully upon nature doing her no injury? I beseech you then, *touch not, taste not, handle not.* When invited to use it, say as Omiah did, a native of Otaheite, when a certain lord handed him his gold snuff-box, and invited him to take a pinch, "Thank you," said he,

"my lord, my nose is not hungry." Nature is never hungry for tobacco.

Says another, "I object to saying much about abstaining from tobacco, because it may injure the cause of temperance. Men will not leave off rum and tobacco too." Well, then, it is to be feared that they will leave off neither permanently. Tobacco so drains and exhausts nature that she pleads for ardent spirits to revive and restore her. Under the exceeding exhaustion produced by tobacco, it is to be feared that something stimulating may be taken as a medicine, and thus an old appetite be revived. I tremble for *Washingtonians* who use tobacco. Every friend of temperance who will take the pains carefully to investigate this subject, will, for the sake of *temperance*, put his tobacco among the things that are not, and proclaim an exterminating war against it, nailing his colors to the mast. Talk about the final triumph of temperance while men continue the use of tobacco! why it is as simple as it would be to talk about the final triumph of temperance among the Chinese while they continue the use of their opium. "Many of the warm-

est friends of temperance," it is said, "use tobacco, and very freely too." So, likewise, many of the loudest and warmest friends of temperance formerly used their wine daily. But what *now* would be thought of the professed friend of temperance who should daily sip his wine? As killing a friend of temperance will the smoker or chewer be thought, when the same flood of light is poured upon tobacco, that is now poured upon the wine cask.

But, says another, "Tobacco does not make a man whip his wife, nor abuse his children, nor waste his property." Nor will arsenic make a man whip his wife: shall we therefore use arsenic? Like Cleopatra, put an asp in your bosom: it will lay you into a gentle sleep, and will not make you abuse your family; will you therefore invite the sting of an asp? As to its making a man waste his property, we have shown, that if the money which a tobacco user expends in the course of forty years were to be put to compound interest, it would be quite a fortune. Again, tobacco, after being used a great number of years, and rasping the nerves, makes a man exceedingly fretful and irritable, and it would not be strange if, like rum, or

together with rum, it should make a man whip his wife. Then, again, we have no doubt, if some good-natured wives should speak out, and tell the truth, they would say that their husbands have whipped them a good many times by the filthiness, fœtid smell, and uncleanliness of tobacco.

Says another, "I acknowledge the truth of all you say; I believe it all, but I cannot throw away my tobacco." What? Have you a *right hand* that *causes you to offend*, and will you say, I cannot *cut it off?* What? can you not leave off the use of tobacco? I acknowledge its power. But have you no power? Are you such a slave? Why I should rather be a dog and bay the moon, than such a man. But you have power. You can leave it off. Be purposed that you will do it, *in the strength of the Lord*, and it will be done. It will indeed cost you something. The unnatural appetite which you have created, may hanker and distress you. But recollect that self-denial is one of the first duties of religion—one of the best evidences of decision of character—and one of the finest specimens of heroism. Banish your tobacco,

and quit yourself like a man. Say not, "I can't." What can you do? (See note E.)

We close with reluctance. We know the evil effects of tobacco. We see your danger. Would that from that noble head, that palace built for reason and kindred graces, tobacco, usurping tobacco, were deposed and exiled forever. For the sake of your property—of your time—of your voice—of your memory—of your judgment—of your friends—of your health—and above all, for the sake of your soul, banish tobacco from your lips and face, as far as the east is from the west.

SUPPLEMENTARY NOTES.

NOTE A.

Death from Tobacco.—We learn from the Dedham Democrat, that a little boy of six years old, son of Mr. Lewis Cobbet, of West Dedham, went to the store of Mr. Jason Ellis, Jr., in that place, and asked the clerk, a boy by the name of Hank, for some kind of confectionary—that he was told they had no sugar-plums, but he could have some tobacco. The child replied that tobacco would make him sick. The clerk argued that it would not, and took a cracker, and put on some butter and molasses and tobacco, and succeeded in some way in getting it down the child. The little fellow was taken with vomiting soon after, and continued to do so for several days, and at length went into fits, and finally died on Thursday, the 6th inst. Mr. E. promptly discharged the clerk,

as soon as it was known that he had committed the infamous transaction. Whether any farther notice will be taken of it, we know not, but certainly if there is any punishment that can reach him, he should not be permitted to escape "unwhipt of justice."—*New York Express.*

It is not probable that the clerk imagined it would injure the child. From his childhood he had seen it sold and used as a luxury, and perhaps had never heard it intimated that it was a poison, which would destroy life.

NOTE B.

Letter from Rev. William A. Hallock.

Rev. Mr. Lane,

I state for your encouragement, a fact in the life of my father, the Rev. Moses Hallock, of Plainfield, Ms. During the first thirty years of his ministry, he smoked and chewed daily, but moderately. One morning, when about the age of sixty, he found the lads he was fitting for college,

each with a long pipe, pleasing themselves with the curling smoke; he believed they were forming an injurious habit, and that duty to them and their parents required him to arrest it; but how could he do it while he smoked himself! He said to them, "Now, all quit smoking, and I will." It was done, and done effectually. A few months after this, on returning home, I found he had quit chewing also. I asked him if it was not more self-denial than was necessary, at his years, and remarked that the aged often seemed to enjoy the moderate use of tobacco. "I will have no such habit that I cannot master," was his reply. I think the Temperance principle of total abstinence had naturally led his mind to this state; and to the age of almost fourscore to which he was spared, he touched neither tobacco, nor intoxicating drink. It was parental influence, early exerted, that, under God, guarded me from all these habits. I pity the slave of any one of them, and beg you to call on parents to guard their children against these *evil habits.*

Your Brother in Christ,

WILLIAM A. HALLOCK.

New York, July 8, 1845.

NOTE C.

The following letter was received in answer to an enquiry concerning a person who was reported to have died of delirium tremens, occasioned by the use of tobacco. The writer is a very respectable clergyman of Connecticut.

S——, *July* 10, 1845.

Rev. and dear Sir,

In reply to yours of the 7th inst., I will say to you that the person of whom I spoke as having died with delirium tremens from the use of tobacco, was B ——C——, Esq., of T——bt. A lawyer by profession, deliberate, sober, phlegmatic. He was for several years judge of the County Court in W—— Co., Vt., which is no mean office in that part of the country. I was well acquainted with Judge C—— for several years, as I resided in the same county; and he was very active and efficient in all benevolent enterprises, and one of the main pillars in the Congregational church at T——. I was not acquainted with his particular habits, or private character. He lived two or three years

after I came to Ct. I received the particulars of his death by Rev. Mr. H——, then pastor of that church. He made no use of alcoholic drink—was a distinguished friend of the Temperance Reformation. He had some trials in the misconduct of an adopted son whom he loved. I think he had no children of his own. I believe he made no use of tobacco, except for smoking, and for two or three years that was incessant. He would smoke till he came to the meeting-house steps, and then light his pipe on the steps after service. I was told that for the last few months he shut himself in his room, and mourned and smoked without cessation.

Very affectionately yours,

A. C. W.

NOTE D.

Ballston Centre, August 26, 1845.

My dear Sir,

I am rejoiced to learn from your letter, this day received, that you are about issuing a work exposing the deleterious effects of the use of tobacco

upon the human constitution, and the pecuniary loss in various ways it occasions the people of this country.

I have had my fears for the safety of the Temperance cause through the insidious influence of tobacco. There can be no doubt that this vile weed originates many diseases, causes premature death, and much intemperance. It is my conviction that while the use of tobacco continues intemperance will continue to curse the world; the use of tobacco leads to the use of intoxicating drinks. They are all of one family.

I have been not a little discouraged to see many leaders in the temperance host in the constant use of tobacco. It has appeared to me very inconsistent. The opposers of the temperance cause note this inconsistency. An argument in favor of total abstinence, coming from a man under the influence of tobacco, cannot have much influence, nor should it have.

I am in hopes that the publication you contem-

plate will call attention to this important question. There can be no doubt that the use of tobacco is greatly on the increase. It is time that its deleterious qualities should be fully developed, and the question agitated throughout the land. When the whole truth shall be developed in regard to the poisonous qualities of this plant, the use of it must terminate with Christian people.

I am, dear Sir,

Yours truly,

EDWARD C. DELAVAN.

Letter from Dr. Edwards to the Editor of the Temperance Journal.

SIR—In your Journal you say, "It would be a profitable business to go through the United States and see if the men that now consume intoxicating drinks are not almost entirely the men that smoke; and, if the one vice is not so connected with the other, that, to suppress drinking in the rising generation, it is absolutely necessary to make a bold and general effort to suppress smoking. We do

not believe that while our young men and boys are trained in such extravagant habits of smoking, we can effectually fasten upon the nation the temperance reformation. And if this be so, will not temperance men, for the good of the cause, themselves renounce entirely the filthy weed?" You have here justly, I have no doubt, expressed apprehensions that the use of tobacco promotes the use of intoxicating liquors, and thus obstructs the temperance reformation. It also promotes many other physical and moral evils. The gratification which it affords, I have no doubt, is the gratification of one of those fleshly lusts which war against the soul, and from which it is a duty to abstain. And could such tracts as M'Allister, Mussey, and Fowler, on tobacco, be generally circulated and read, they would, with the Divine blessing, save many of our youth from an untimely grave. Christians, and especially Ministers of the Gospel who use this filthy and poisonous weed, are, I fear, exerting an influence, the consequences of which will be deeply regretted for ever.

What right has one man, for his own gratifica-

tion, to *poison* the atmosphere which other men must breathe, and set an example, which, if followed by children and youth, will tend to injure and destroy them? Is it not plain, that all the animal gratifications which men can safely enjoy, or which they have a right to seek, can be found in the proper gratification of the natural appetites and passions which God has given them; and that the formation of a new, artificial, unnatural appetite for tobacco, alcohol, or other poisons, for the sake of increased animal gratification, is a violation of a moral principle, and that the consequences must prove, "the way of transgressors to be hard?" Perhaps you may find it convenient, from time to time, to publish in your very useful paper some of the principles and facts contained in the above-mentioned pamphlets, and thus promote the cause of abstinence from the ordinary use of all poisons as well as that of Alcohol.

Truly yours, &c.,

JUSTIN EDWARDS.

NOTE E.

The following letters are from distinguished members of the medical profession in the city of Troy. Their character and standing are such as speak their own praise.

REV. MR. LANE,

SIR,—In accordance with your request that I would state some of the results of my observation of the effects of the habitual use of tobacco, I herewith present you a few remarks, together with several cases, that are yet in my memory. My opinion of the nature and uses of this drug, which was first formed by professional reading, and afterwards confirmed by *seeing*, is this. It is a powerful medicine, possessed of peculiar properties, adapted to the cure of a certain class of diseases, and as such not suitable to be used in any form by those who are in health. The common experience of mankind teaches that strong medicines cannot be used habitually on a healthy system without producing disease, or shortening life. That it is, in many

cases, a valuable medicine, is, therefore, an argument against, and not in favor of, its habitual use. I believe it to be in its nature, what is termed a sedative, that is, a substance which lessens vital action directly, and tends to extinguish life. This appears from its promptly reducing the normal action of the digestive organs, as well as by its lessening the inflammatory action of any particular part to which it is applied, and by its producing death without the intervention of inflammation, when taken in sufficient quantity.

In ascribing the fatal effects in the following cases to tobacco as the cause, I would be understood as inferring this as the most obvious or probable cause, or that other sufficient causes seemed to be wanting. This premised, I proceed to say that I have witnessed several cases of fatal disease induced by the use of tobacco.

1st. By CHEWING. Its fatal effects in producing EPILEPSY by this mode are well known to some living witnesses to the following two instances which came to my knowledge.

A son of Mr. ——, of Troy, had acquired the habit of chewing this drug long before he arrived at the age of 20. He became subject to frequent attacks of epilepsy. It was soon discovered by his friends that the epileptic seizures never occurred except when using tobacco. The experiment was tried of depriving him of his beloved cud. This could not be done in any other way than by confining him to one room, which was done, I think, in one instance, three months. During his confinement, and consequent abstinence, he had no epileptic attacks. As soon as he was permitted to go out, he would procure his favorite drug from some friendly hand, and be very soon brought home in one of his fits. These would occur daily so long as he had access to the poisonous article, until, at length, he became idiotic and died. The particulars of this case I had from my partner, who often attended the young man, and who, as well as many of the neighbors that often performed the friendly office of conducting him home senseless, never doubted the agency of tobacco in inducing those attacks.

Another case, in this city, of later date, came under my own care. A son of Mr. ——, of the age of 15, was taken home from a public school on account of having experienced several attacks of epilepsy, and placed under my professional care. After a few attacks, it was discovered, during one of the seizures, that he had tobacco in his mouth. Directions were given for regulating his diet, and he was advised to omit the use of tobacco, which he promised to do. Whilst he abstained from the use of this, he was free from any epileptic attack. The attacks, however, frequently returned, and on every occasion of the kind, notwithstanding his own efforts at reformation, tobaoco was found either in his mouth or pocket. The administration of medicines was finally given up as unavailing, and after dragging out ten years of a life useless to his friends, and perhaps to himself, he died. If it were lawful to make experiments on human beings to demonstrate the effects of a particular noxious agent in inducing disease or death, I know of no set of experiments which could be more satisfactory in producing undeniable results than those voluntarily carried out by this young man.

2nd. By SNUFFING. A lady of this city, who was in the habit, although otherwise neat, and a good housekeeper, of taking snuff to an extent that rendered her person, her room, and furniture offensive, was seized with an unpleasant sensation on the skin of the right temple, extending by degrees to a part of the forehead. This was at first slight, and accompanied with tingling sensations, or partial numbness. She had taken medical advice and used various remedies before applying to me. Being at first sanguine of success, I applied a great variety of counter-irritants, with remedies for the general health, and for improving the condition of the digestive organs, without perceiving even a temporary amelioration of her symptoms. The sense of numbness slowly pervaded her right side, and she became affected with turns of faintness, sometimes even in the open air, so as to lose the power of voluntary motion, but not her consciousness. The numbness at last extended to the lower extremity of the right side, and she died paralytic, after lying in a helpless state for many months. Having been acquainted with the subject of the above case for many years, and knowing her other-

wise good and correct habits, and her excellent constitution, I could impute her fatal disease to no other cause than her excessive use of snuff.

A middle-aged gentleman of this city, very industrious, of regular habits, and temperate withal, possessed of an excellent moral and religious character, had been, for a few years, addicted to the excessive use of snuff. He was suddenly seized with hemiplegia or palsy of one side. He partially recovered, but in a year or two afterwards died with a second attack of the same disease. The only cause to which his disease could be reasonably imputed seemed to be his use of this deleterious narcotic.

3rd. By SMOKING. This mode of using the substance in question has sometimes produced APOPLEXY. It is true, there are not many recorded facts to prove this, nor is it to be expected that direct experiments can be instituted to demonstrate clearly this sudden, overpowering, and irreparable effect on the nervous system, except such as individuals may madly perpetrate on themselves. On

this point, the well known facts in relation to the two Silesian brothers, mentioned by the celebrated Tissot, are not irrelevant. They were smoking for a wager, and both fell down and died in an apoplectic fit, the one in smoking his 17th, and the other his 18th pipe. But as such experiments must and ought to be rare, it may be proper to institute the inquiry, whether a more moderate use of the pipe has a *tendency* to produce the above-named disease. It is well known that two opposite conditions of the brain obtain in different cases of apoplexy; the one attended with a high state of arterial action, and great fulness of the vessels of the brain, and denominated the *sthenic* or *entonic* form; the other occurring in a low state of action, with an actual deficiency of blood and of nervous power, and hence called the *asthenic* or *atonic* form. If my view of the nature of tobacco, given above, is correct, we should expect it to produce the latter form. If it can be shown that the symptoms arising from the smoking of tobacco are similar to, or identical with the premonitory and progressive symptoms of that form of apoplectic seizure, I think the *tendency* is then fairly

proved. But the symptoms of this form of apoplexy as given by a modern standard writer* are the following: "alarming vertigo; a feeling of faintness; sickness at stomach and vomiting; disturbance of the senses, especially of sight; loss of memory; partial loss of sense, consciousness; and voluntary motion; weak, irregular, and sometimes quick pulse, with more or less of sleepiness." Now, the question of the similarity of these symptoms to those produced by tobacco smoking, may be submitted to the memory and experience of those who have some time or other been made sick by smoking tobacco. On those who have never had this experience, my argument is lost, unless they will try the experiment. Further, as apoplexy has its related and associated forms of nervous disease which fall short of real apoplexy, and, as the degrees of excess in the use of tobacco may be less or more in different individuals and different cases, we should naturally expect to find lower or higher degrees of nervous disease induced by its use in different persons. Now, as there are some species of apoplexy accompanied with palsy or terminating

*See Copland's Med. Dict.

in it, we should expect to find cases where smoking as well as snuffing has preceded a paralytic attack. Accordingly, we do find that such cases are more numerous than those of apoplexy. The influence of snuffing in aggravating the symptoms of nervous disease which have been of increased frequency within the last ten or twelve years, especially among females, will be readily admitted by medical men, as I have often proposed the omission of the habit with very obvious and successful results.

If it be asked whether these views are sustained by the authority of medical writers, I would make one or two references. The use of snuff and of tobacco in any of its forms is named by Dr. Copland, an eminent modern systematic writer, as an exciting cause of apoplexy. By the same writer it is numbered among the predisposing causes of the same disease. The celebrated Dr. Cheyne, in giving an analysis of 50 perfect cases of apoplexy, gives the following as causes: 1st. Drunkenness. 2nd. The form of the body. 3rd. The temperament. 4th. Gluttony. 5th. Indolence. 6th. Men-

tal anxiety. 7th. Fits of passion. 8th. External heat. 9th. The use of tobacco.

IV. By swallowing it. This is done to a certain degree in ordinary chewing, as well as in snuffing and smoking, but there are cases of chewing in which the saliva is habitually swallowed. A gentleman of my acquaintance informed me some years since that he was well acquainted in New York with a young man belonging to a very respectable family in Liverpool, employed as a commercial agent, who during a two years' residence in New York, so far copied the manners of his new associates as to acquire the habit of chewing tobacco. On his return to his home, unwilling to give up his Yankee habit, and equally unwilling to suffer the disgrace attached to the habit among his respectable acquaintances, he adopted the plan of swallowing his saliva whilst chewing, in order to avoid discovery. His health soon began to fail, and he was placed under the care of a physician, who could discover no disease upon him except a generally debilitated state of body, and whose remedies were of no use in restoring him to health.

When reduced to a very low condition, he informed his physician that he had been in the habit of chewing tobacco and swallowing the saliva, but his information was communicated too late, and he shortly after died.

That the use of tobacco in its various modes is often instrumental in producing and aggravating morbid growths, both malignant and non-malignant, has been held by some, and I think not without reason.

Mr. ———, of this city, aged 70, a strictly temperate man, who had been for many years in the habit of smoking his pipe, and sometimes a rather short one, was affected with a tumor of a scirrhous character on his under lip in the exact place where he was accustomed to hold his pipe. Excision of the tumor was performed, and the wound healed over smoothly. In the course of a few months, however, the malignant affection reappeared lower on his face, affecting various portions of the chin and parts below the jaw. The tumors soon took on the form of cancer, the ulcers rapidly

spreading and destroying the coats of the blood-vessels, until repeated hemorrhages entirely exhausted him. A clergyman of Connecticut who had regularly performed his pastoral duties for forty years, and who had indulged in the habit of smoking tobacco during his professional life, was affected during the last few years of his life with an indurated tumor of slow but constant growth, extending from under the left ear to the chin, and a little distance around on the other side, compressing the windpipe and filling up the space vertically from the jaw to the collar bone. This tumor, although not painful, occasioned great difficulty in swallowing liquids, so that he was often in danger of suffocation during his meals. It was at length the probable cause of his death, for he died under an attack of croup, which but for that might perhaps have been cured.

I witnessed another fatal case of tumor, a few years since, in an eminent clergyman, who had indulged in the habit of smoking, many years, to an extravagant degree. The tumor, which occupied part of the cavity of the abdomen, attained,

in less than three years, an enormous size, involving one of the kidneys, and a portion of the liver, and filling one side of the abdomen, and preventing him, for many months before death, from lying in a horizontal posture.

A gentleman with whom I had been acquainted for many years, who had been accustomed to chewing tobacco, became dyspeptic about 15 years before his death, and left off, for a time, the pernicious habit. In about six weeks from that period, he gained fourteen pounds of flesh, a result similar to what I have often witnessed, and heard of, in others. He resumed the practice, however, in less than a year, a sequence which is also very common. About six or eight years afterwards, he exhibited commencing symptoms of diseased liver. During the last year of his life his complexion grew sallow, he became weak and nervous, had loss of appetite, a quick pulse, difficulty of breathing, enlargement of the liver, which no remedies seemed to control. He died suddenly, and on examination was found to have a scirrhous, tuberculated liver, pancreas and omentum, and a scir-

rhous stomach. The scirrhous portion of the stomach, extended from near the lower orifice, over a surface from 2 to 3 inches in width, entirely around the stomach, the inner surface of which was already in an ulcerated or cancerous state. That the diseased condition above described bore the relation to tobacco of an effect to a cause, may not admit of positive certainty, inasmuch as the predisposing and efficient causes of cancerous disease cannot in most cases be known, yet it is difficult to avoid the belief in this case that tobacco had an important agency either in inducing or aggravating the disease.

It may be proper in this connection, to inquire, by a careful comparison of the symptoms of cancerous or malignant disease on the one hand, with the artificial symptoms produced by the regular and long-continued use of tobacco on the other, whether there may not be a *tendency* in the continued use of tobacco to produce malignant disease.

Pathologists tell us "that the development of malignant disease depends on a perversion of the

nutritive process--that the lymph which exudes through the capillary vessels in the ordinary course of nutrition or some accidental inflammation, appears to have its vitality perverted—so that instead of forming in itself the normal cells out of which the proper tissues of the body are developed, it forms the irregular abnormal cells constituting a malignant tissue. One of the causes of this perversion of function is a peculiar cachexy, or morbid state of constitution which is sometimes congenital, and sometimes appears to be caused by depression of mind and other circumstances that impair the powers of digestion and nutrition. Another cause is constant local irritation." Now let us ask the veteran tobacco user if he has ever experienced a perversion of function by the lessening of the vital powers, a lowering of the appetite and wasting of the flesh, an occasional depression of spirits and weakening of the mental powers, especially after a tobacco debauch? But as the influence of very obvious causes is not always readily perceived by the person most affected by them, or if perceived, not readily acknowledged, let us see if the connection between the above symptoms and

the alleged cause cannot be more satisfactorily made out by the indirect or reversed mode of comparison. If, then, it can be shown that when a person in the daily use of tobacco is laboring under the above symptoms, they mostly disappear soon after omitting the use of tobacco, the cause of such symptoms is clearly made out. But numerous cases within my own knowledge have occurred in which the disuse of such practice has, in a very few weeks, improved the appetite, increased the flesh, increased the vital power and all the bodily functions, and added cheerfulness to mental activity. In fact, the habitual use of this drug is in some cases adopted professedly to remove a corpulent habit of body.—If, therefore, the identity of symptoms in the two cases is established, is not a *tendency* to produce the disease in question clearly proved?

Again, let us inquire how the treatment of the "cancerous cachexy, as it is called, when the patient is languid, depressed, emaciated, the complexion leaden and sallow, the appetite bad and digestion imperfect," as recommended by modern medi-

cal writers, accords with the above views. Dr. Druitt, an approved modern surgeon, directs "that before resorting to extirpation, the general health should be improved by a tonic course, or an alterative plan of treatment. The same course should be pursued, even if extirpation should be impracticable. But we have seen above that the general health is more speedily improved, in the case of those who use tobacco, by omitting its use, than by any other means. This, then, in the case of one using the drug, would naturally form one of those means recommended. But if the *disuse* of a thing would aid in removing a disease, it is reasonable to infer that its *use* would have a tendency to aggravate, if not to produce it.

In regard to the agency of tobacco in producing or increasing malignant disease, there is some reason to believe that what it may not accomplish when used alone, it will accomplish when used in conjunction with other poisons. Some observing medical men have entertained the opinion that the habitual use of tobacco with alcoholic drinks has often been instrumental in inducing scirrhus of

the stomach. It may be recollected by many that this opinion was given by the attending physician of the celebrated Dr. Holyoke, who made a post mortem examination of his body. He testified before the legislature of Massachusetts, when about passing the nine-gallon law, that the cause of his death was a scirrhous state of the stomach, a result often witnessed in the case of those who were in the daily and regular or moderate use of tobacco and rum.

On the whole, from the few observations I have made in my professional practice, of the peculiar effects, on the human system, of the different modes of using tobacco, I infer that chewing it has a tendency to produce epilepsy; snuffing, to produce palsy and various nervous affections; smoking, to produce apoplexy; and any or all of these modes, single or combined, to produce malignant or cancerous disease.

Respectfully yours,

AMATUS ROBBINS.

Troy, August 9th, 1845.

Troy, N. Y., August 11, 1845.

My dear Sir,

My attention was very forcibly directed to the injurious effects of smoking tobacco many years since, while I was pursuing my medical studies in London, from the following occurrence.—I was one evening induced to commence smoking a cigar, and while so doing I became senseless, and remained so several hours before my situation was discovered by one of the inmates of the house. Assistance was obtained, and I was relieved from the dangerous condition I was in from the narcotic effects of tobacco. Since that time, I have myself refrained from the use of tobacco, in any of its forms, and have watched its effects on the human constitution for more than twenty years; and I can truly say that its use is *generally attended with injury*,—showing its effects more particularly on the nervous system. I have, moreover, noticed that tobacco chewers do not recover from sickness so favorably as other patients; their vital powers are lessened. For although the tobacco chewer goes on with his usual avocations in the semi-narcotic state he is usually in, yet when any severe disease sets

in he has a two-fold difficulty to contend with,—in fact, I have in several instances seen the most prominent symptoms of delirium tremens take place from suddenly leaving off chewing tobacco—as also in the commencement of the habit.

I can, I think, bear testimony that the use of tobacco, both by smoking and chewing, is a most fruitful source of intemperance.

I remain, my dear sir,

Yours very truly,

JAMES THORN, Jr.

Rev. B. I. LANE.

NOTE F.

We give the reader the testimony of a few individuals respecting the deleterious influence of tobacco upon themselves, and the benefits resulting from abandoning its use. We might extend the list to a great length were it not for swelling the volume to a size too great. These are the tes-

timonies of men of worth and standing in community, and too well known to need any commendation from our pen.

Brooklyn, July 15, 1845.

Rev. Mr. Lane,

Dear Sir,

In accordance with your request, I herewith furnish some account of my experience in the use of tobacco, and if it can be the means of inducing any now in slavish bondage to the vile habit to break away from it, or of preventing any who may now be exposed, from acquiring this habit, I shall be most glad. Like many other youths, I commenced the pernicious practice of *chewing* and *smoking* from a mistaken notion that somehow or other tobacco gave dignity and worth to the young man,—alas, how many are deceived by this stupid fallacy. It was at first pretty hard for me to learn, —would it had been much harder,—but by dint of perseverance, I was ultimately able to chew a quid and smoke a cigar equal to the most thoroughly initiated. I continued thus to scourge myself for full fifteen years. At what time it began

to discover its poisonous effects upon me I cannot precisely state, as I suffered in many ways and for a long time, before ever suspecting the cause or causes. I very soon was made sensible that the use of the vile stuff had destroyed my appetite; but what of that,—had I not acquired another, and one to my vain youthful mind more manly than eating food to satisfy nature's claims? It is now in my painful remembrance, that for years I did not eat food with that relish which God and Nature designed for me. As a natural consequence, when I succeeded in destroying the healthy tone of the stomach, dyspepsy, with its legion train of evils, set in upon me. I regarded myself as unfortunate in the loss of my health and vigor at so early an age, and was ready to blame for my misfortune every body and every thing, sooner than myself and my tobacco. My nervous system was becoming every day more and more irritable, my spirits more and more desponding—and wretchedness came upon me "as an armed man." I complained of my lot as peculiarly hard in all this, and called this a minister-killing age, thought the people exacted too much pastoral labor of me, and won-

dered that any minister should ever be found willing to assume a parochial charge in a city. My pulpit preparations, always difficult enough under the most favorable circumstances, became a burden too hard to be endured. I went into my study like the prisoner to his cell. It was a painful labor to collect my thoughts, and still more difficult to concentrate them upon a subject. Finally, a crisis came to me. What I had begun to suspect as at least half true, was forced upon me with all the clearness and certainty of demonstration. My sleep for a long time had been fitful and troubled, but my convictions now came, and they were full and settled. I confess myself greatly indebted to the Rev. Mr. Colver, of Boston, for what followed that crisis in my life. At his recommendation, I drew up and signed an instrument, pledging my honor as a man, as a Christian, and a minister, against pursuing a course in my case manifestly suicidal. This is nearly two years ago, since which time I have been healthier and happier by far. It is my determined purpose now to "stand fast in the liberty with which Christ has made me free,

and not again to be entangled in the yoke of bondage."

My prayer is that you, my dear brother, may be abundantly successful in awakening public attention to this insidious and destructive evil.

Please accept my ardent wishes for your health and happiness.

Affectionately yours in the Gospel
Of our common Lord,
JAMES L. HODGE,
Pastor of 1st Baptist Church, Brooklyn.

New York, July 12th, 1845.

DEAR SIR,

In answer to your inquiry, I have to say that I was a tobacco chewer 27 years, swallowing the saliva the most of the time. During the first 12 or 14 months' practice in the swallowing process, I was almost daily troubled by the stomach rejecting the poison by vomiting; after some 15 or 20 minutes death-like sickness, accompanied by violent

retching. During the balance of the 27 years I was frequently troubled in the same manner, say once every 10 or 12 days.

I have always been a hearty eater, with very little concern as to what was set before me, though my taste was, and still is, very acute, for I eat to live, and don't live to eat. While I was a tobacco chewer I was seldom hungry, yet ate heartily to preserve health, forcing myself when the appetite failed. Very often, say one-fourth of the time, the smell of cooked food made it necessary for me to take a little raw brandy, or some other stimulant, to bring the stomach to a right standard for the reception of food without rejecting it.

During the first year or 18 months, I frequently ate a second dinner, and now and then a third, before I could obtain a permanent lodgment of the food, yet I persevered, knowing it was necessary for me to CHEW, if the dentist, who advised me to do so, was correct, of which I had no doubt, being then but 17, and rather more credulous than at present. While using it, a day seldom passed in

which I had no feeling of sickness of the stomach, for at least some 20 or thirty minutes. Most of the time I endured it till it passed off,—if at home, a little brandy settled the stomach,—if out, a small piece of calamus answered the purpose. During almost the whole of the 27 years, I believed this frequent recurrence of nausea was common to every one, (as all complained from time to time of not feeling well,) and was at least not inclined to believe it was occasioned by the tobacco, concluding that the use of it for many years must have so conformed me to it, that it could have no deleterious effect, at least it could certainly not so seriously affect me after so many years constant use of it. In addition to this, I knew I felt worse when I laid it aside for three or four days, as I sometimes did. In fact, my love for it perverted my judgment; my misery without it caused me to cleave to this great comforter of life. The nauseous, horribly offensive weed, by use became a most wondrous palatable companion, especially when in trouble, when twice as much as usual is used by all consumers of it.

After using it about eight or ten years I was fre-

quently in great agony by an affection of the heart, which my physician said would some day take me off as suddenly as a candle is snuffed. At first these spells returned as often as once a week, then every third or fourth day, and shortly, before I quitted the use of it, as frequently as once a day; sometimes when depressed, from business or sickness in my family, I would have returns of it three or four times in the course of twenty-four hours, generally at night when the bustle of the day was over. For a long time I verily considered my life as suspended on a very brittle thread, yet did not surmise that the tobacco had any particular concern in the affair. When first visited with this muscular contraction and expansion of the heart, or whatever it was, I feared I was about leaving this world, but in time became familiar with it. Each return was pretty nearly like the first visit, there being but trifling shades of differenee during the following 17 or 18 years. I will describe its first visit as nearly as possible :—

I had just finished dinner and was on my way to my business, when I felt a severe pain in the

heart on the left side, very similar to two or three stitches, as they are commonly called; that is, a sharp flying pain, as though the place was pierced by a needle; this was succeeded by a dead, heavy pain, as though a lever were affixed horizontally across my breast, almost pressing it in, the fulcrum being on the left side on the heart. This was accompanied by a fluttering, as well as contracting and swelling of the heart, as though it first lost its rotundity, and became perfectly flattened and pulseless; then after two or three minutes it would flutter and expand as though it would burst its bounds, and again, in a minute or two, seem to lose its pulsation. During these spasmodic attacks, which mostly continued violent about half an hour, I was extremely feeble, pale, and sick at the stomach; a little clear brandy nearly always set all going right again, but when I refrained from this cure it would hang on some two or three hours, and gradually pass away.

Throughout my use of tobacco I was extremely nervous, and was frequently troubled with a fluttering weakness at the pit of my stomach, which

sometimes caused a slight tremor of the voice in talking, and made me feel it to be a great exertion to retain an erect position.—In fact, I was often reminded of my position, being like an empty bag attempting to stand upright.

Yet all my life I have called myself a hearty man, three weeks being the extent of all the sickness I have had in more than fifty years, though naturally thin in flesh.

It is about ten years since I broke from the use of tobacco; it was an awful struggle for the first 10 or 12 days, with a longing after the weed for some months, but that has now entirely passed off. I uniformly have a good appetite, and am more fleshy than at any time during my tobacco chewing.

I was never a heavy chewer, a common paper of tobacco would last about ten days. After breaking from it my spasmodic and other nervous affections gradually passed away, so that I now very seldom feel the remains of any of them.

Knowing the deleterious effect of its use, since I quit it, I have been enabled to induce many to lay it aside; but some have gone to the grave because they believed they could not follow my advice.

A proprietor of one of our daily papers, who seemed to himself and others to be tottering on the grave, and knew not the cause, after hearing me tell of the effect of tobacco on myself, remarked, "If I had attempted to describe my own feelings, I should have found it utterly impossible to have done it as accurately as you have; and from this moment I quit the use of it." Whether he adhered to his resolution is not known to me, as I never saw him again: he died a few months after, as the physician said, with an affection of the heart.

Another friend, Mr. Thompson, who had charge of the establishment of the New York Mirror, till his last sickness, told me a few months before his death that he was thankful to me for my accurate description of his feelings, and my good advice, but that he had already made several fruitless attempts

to break from the habit, and had given up the struggle as hopeless, knowing he must soon die a martyr to tobacco. A few months after, he left a wife and young family to struggle with the world, because he could not break from the pernicious habit.

Another friend, a Mr. Connor, but 27 years of age, with whom, as well as Thompson, I frequently conversed on the subject, and who, like Thompson, made several attempts to master the habit, gave it up in despair, remarking that his inward weakness was such, that he knew if any disorder took violent hold of him, it could very easily shake him out of the world. Some three or four months afterwards he died of consumption, after a few days' illness. I might tell of many who were gradually led to intemperance in drink from the thirst and exhaustion occasioned by spitting away the very substance or necessary nourishment of their systems, but time and calling business forbid.

Your obedient servant,

D. Fanshaw.

New York, July 15th, 1845.

Rev. Mr. Lane,

Dear Sir,

With pleasure I comply with your request, and willingly add my testimony to the list of witnesses against that miserable scamp—tobacco.

I was induced by an older companion, at the age of thirteen, to learn the science of chewing tobacco (as he called it), and were it not that he assured me that it would make of me *a gentleman*, I should have begged leave to decline after the first or second attempt.—But perseverance and numerous *accomplished gentlemen* (tobaccoly considered) sustained and urged me on till I could chew as *much*—and *with as perfect grace* as my *kind* instructor.

You ask how it affected me?—Well, sir, it made me feel mean—look mean, and very probably *act* mean—made my eyes weak—destroyed my appetite—disturbed my rest—gave me severe and almost constant pains in my breast—made me low-spirited, and at times *very dejected*—in short, se-

riously injured me physically, morally, and intellectually.

I have, after 8 years' *steady suffering*, thrown aside my box, and need hardly add that with it vanished all my ills.—I am now perfectly well—have never enjoyed myself better—and only hope that ill health will overtake me when there can be found in my pocket an oblong box containing "Recipes for making Gentlemen."

Wishing you the success
Your labor of love entitles you to,
I am, sir, respectfully yours,
K. E. G.

Troy, June 16, 1845.

Dear Sir,

Since you requested me to make a short statement of my experience with regard to the use of tobacco, I have had no time to digest my ideas upon the subject: of course they will be very crude and disjointed, but such as they are I throw them out, with the hope that they may be the means of

arousing some of the slaves to this vile weed to see the dangerous habit which they are cherishing.

I commenced the use of the weed when I was about 12 years old, like thousands of others, without any definite motive, except it may be seeing persons older than myself using it: I concluded that it was a very manly habit; it could not have been from its pleasant effects or taste. I commenced smoking for some time, and gradually got into the habit of chewing: it at first created great disturbance in the system, relaxing the nerves to the degree that it became very difficult to respire, and while the nerves were in that state proved a very easy emetic and cathartic. After the seasoning was over, I went on without much thought upon the subject for six or seven years, when I became convinced that it injured me, producing shaking of the hand, and doubtless injured the memory. I made many fruitless attempts to break the habit, until I had been in it about eighteen years, when one fall I resolved that I would stop on the first of January. On the eve of that day, I sat down with a full box to smoke and chew the old year out and the new one

in, with the hope of making myself sick, but did not succeed. The next morning I felt like a drunkard the morning after a debauch, very dry about the mouth, and as soon as out of bed started for my box, found it empty, thought of my resolve and put it away, dressed me and went about my business as usual, and used none for more than three years.

The effect at first was great hankering for the weed, with some confusion of ideas, a want of something to stimulate the nervous system as usual: this continued about three days, when I was taken with a diarrhœa which lasted for five or six hours, after which I had no more trouble than though I never used it. I soon after found that a habit of bleeding at the nose which I had been subject to from a boy had stopped, showing the effect of tobacco to give the circulation a tendency to the head; I also gained in five or six months some 20 pounds of flesh, and my wife said I had become rather more fretful.

I will add for the warning of others, that after

three years I was in conversation with a friend, when I took off a leaf from some tobacco near, and put it into my mouth and chewed for a short time, when I felt its effects in every nerve, which seemed to vibrate like the strings of a harp: I immediately spit it out, but the hankering returned with such power that I was obliged to go on, and was unable to stop until the use brought me almost to the grave, when I succeeded in breaking the chain at the same time of the year, and became, I hope and trust, a free man forever.

The thirst produced by tobacco seems to be unquenchable, except by the use of alcoholic drinks, the probable reason almost every drunkard is a tobacco chewer. I came near that vice myself by this means: it also produced restlessness, wakefulness, and when I had been using it to great excess, it produced a curious nervous sensation, as though ten thousand worms were wriggling under the skin, almost producing distraction. In a few months after I had stopped this time I found I had gained some thirty pounds; it often produced palpitation of the heart, but the great evil in my case was the

causing a rush of blood to the head, which several times almost produced a fit of apoplexy. I have known a number of cases of this kind: one person in this place told me that he dropped down in a state of insensibility in his shop; his wife came in and found him, and got assistance and got him into the house; his physician told him it was produced by the use of tobacco; he quit, and has recovered entirely.

I might write more if I had time. If you can make the above remarks answer your purpose you are at liberty to use them; or if you can put them into any other form without altering the facts, you can do so. Wishing you all success in arousing the slaves to see their situation,

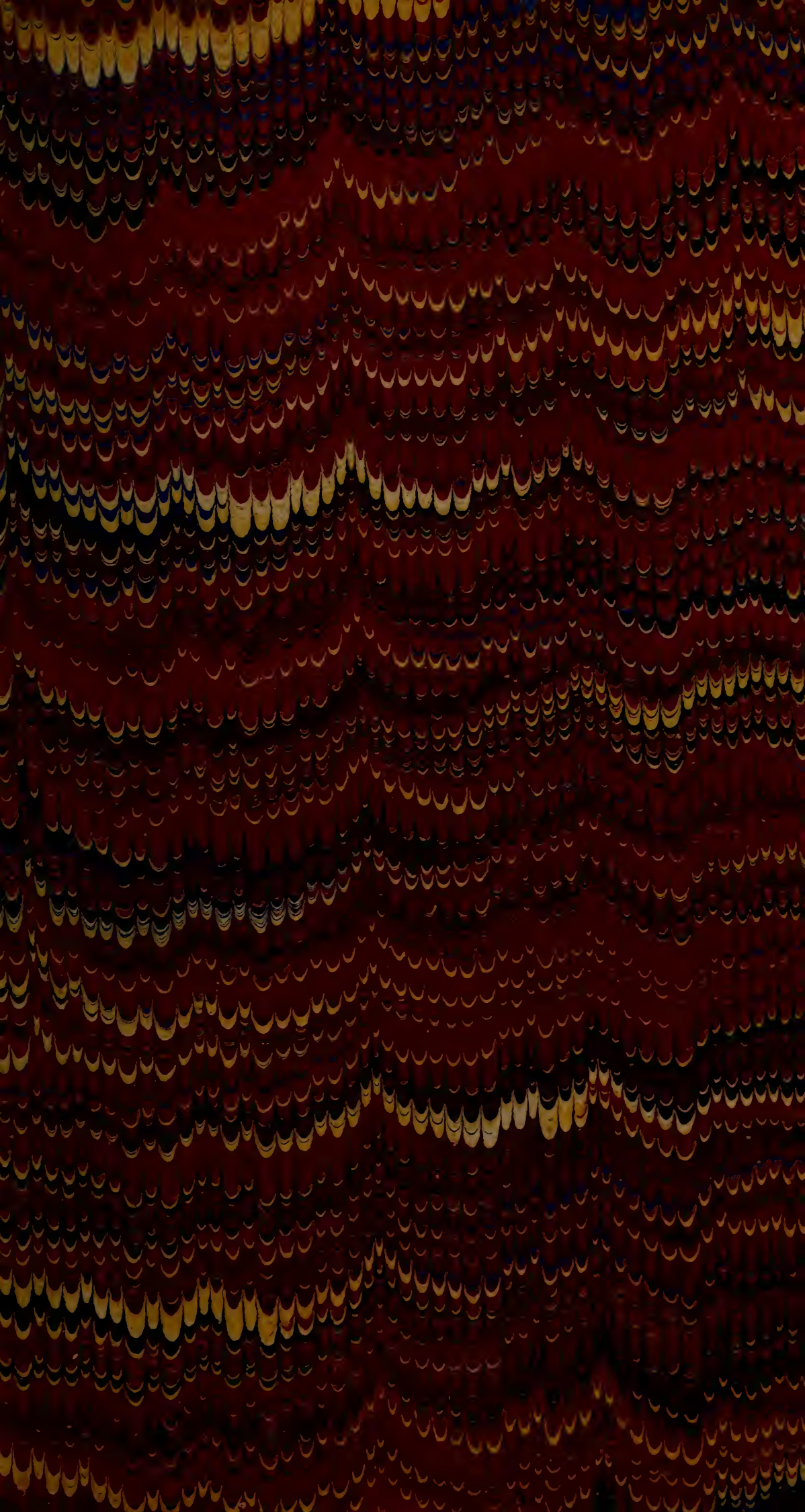
I remain yours respectfully,

B. S. Lyman.

Received at the Department of State
2 April 18. 1846.

9-b-45

THE MYSTERIES OF TOBACCO.



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